N.-W. F. PROVINCE GAZETTEERS.

PESHAWAR DISTRICT.

Volume A.

1931.

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Sir George Roos-Keppel, G.C.I.E., K.C.S.I., Chief Commissioner and A.-G.-G. N.-W.F.P., 1909—1919.

PREFACE TO THE THIRD EDITION.

The third edition of the Peshawar District Gazetteer has been prepared in accordance with Standing Order No. 43 of the Punjab Government, dated the 19th October 1909, and is issued under the orders contained in the N.-W. F. P. Government, Home Department Memorandum No. $\frac{19077\text{—H. G.}}{21\text{—}61.}$, dated the 25th October **1933**. No Gazetteer note-book was maintained in the District though some useful notes were left by the Settlement Officer, Mr. F. V. Wylie, C.I.E., I.C.S., which had also to be brought up-to-date, so that it was necessary to place an officer on special duty for three months for the compilation of the Gazetteer. He was assisted by M. Sultan Mohammad Khan, as Assistant to the Officer on Special Duty; who completed the statistical tables and also collected much of the material for the work in general. His knowledge of the Peshawar District gained during the Settlement and Census Operations was of particular assistance.

The composition of the former Gazetteer has been drastically altered and the work has been remodelled on the lines of more up-to-date Gazetteers as recently compiled in the Punjab. Much fresh informaton has been incorporated, based on the results of the Third Regular Settlement which ended in 1930.

Except for monographs received concerning the North Western Railway and from the Meteorological Officer R. A. F. for which the Editor is exceedingly grateful, the greater volume of information has been extracted from notes or files in the Deputy Commissioner's Office and from Annual Administration Reports of the various departments.

Efforts have been made to make this work both interesting and comprehensive; but greater justice would have been done to the work had it been personally completed by the Settlement Officer, Mr. Wylie himself, with his long and intimate experience of the District.

Much information regarding the Border Tribes as well as Border Administration is to be found in annual reports and tribal handbooks and has therefore been, to some extent, lightly touched upon in this edition.

In consequence of the incorporation of more subject matter on other subjects, this work which comprised 231 pages in the first edition and 381 in the second, has now risen to 550 pages, both volumes inclusive.

Fresh maps of the District as required by rule were prepared by the Settlement Officer and have been added; they were prepared from subject matter collected by the Survey Department at the time of the Settlement Survey.

The Editor is particularly grateful to Mr. O. K. Caroe, C.I.E., I.C.S., who has kindly given the benefit of his personal experience of the Peshawar District and its Border in amending the first chapter; and also to Mr. A.D.F. Dundas, I.C.S., of whose experience gained in writing the 1931 Census Report he has also been able to avail himself.

E. H. COBB, CAPTAIN.

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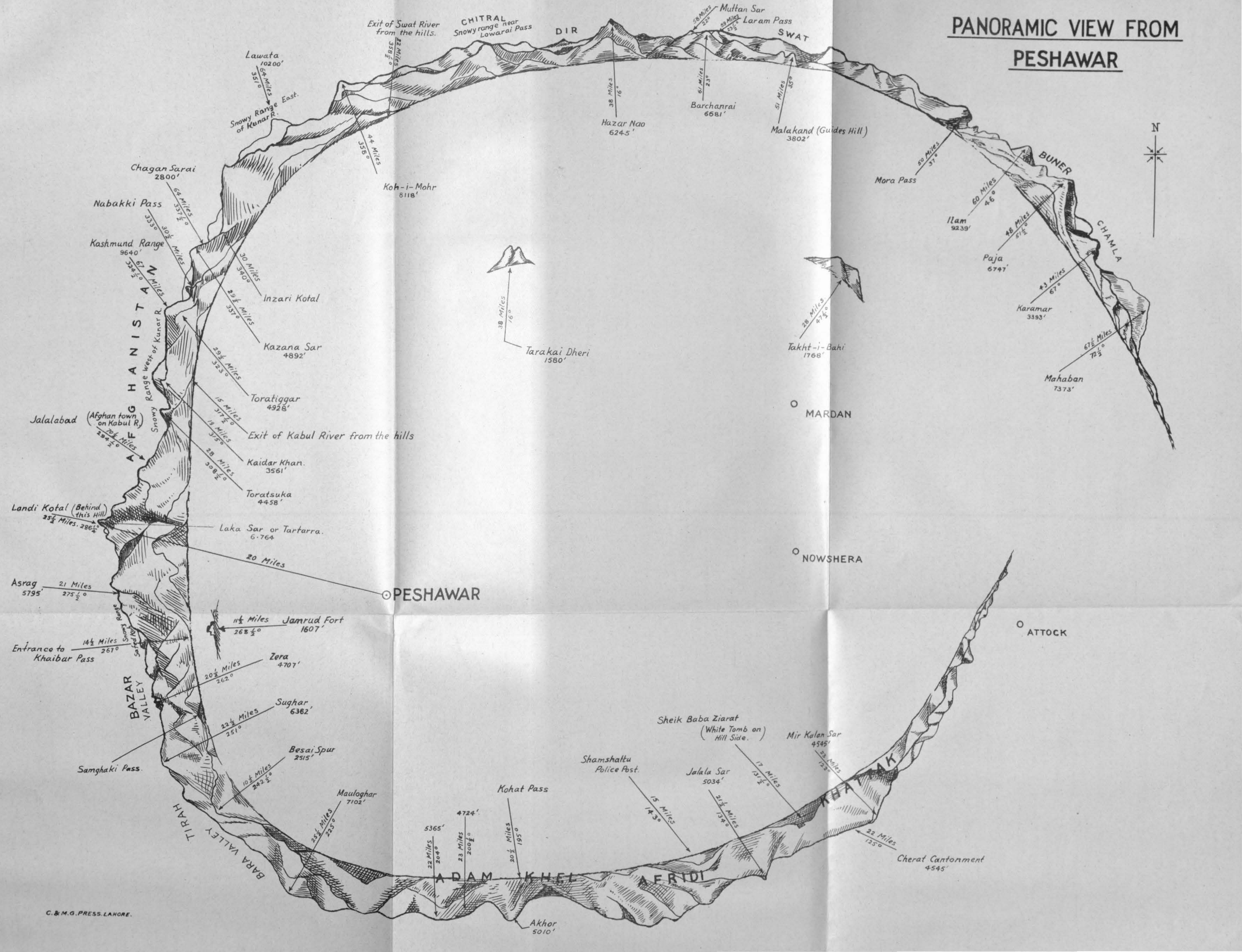
PART A.

PESHAWAR DISTRICT GAZETTEER.

CHAPTER I.—DESCRIPTIVE

SECTION A.—PHYSICAL ASPECTS.

PANORAMIC VIEW FROM PESHAWAR



CHAPTER I—DESCRIPTIVE.

Section A.—Physical Aspects.

The city now known as Peshawar is first mentioned by the Chinese Buddhist Fa Hian—who travelled in India c. A.D. 400 under the name of Fo-LEU-SHA. (a) Name.

Hiuan-Tsang, who visited the city c. A.D. 540, calls it PU-LU-SHA-PU-LO.

It is next mentioned by Masadi and Abdul Rihan in the 10th and 11th centuries under the name of PARSHAWAR. Babar throughout his commentaries uses the same form in describing the place.

The present form of Peshawar is referred to the Emperor Akbar who not understanding the derivation or meaning of PARSHAWAR* is said to have substituted for it the new form to mean " THE frontier town," a combination of the Persian words " pesh " and " awar " the root of the verb *awardan* to bring.

(b) Boundaries, areas and general configuration.

The Peshawar District lies betwen meridians, 71° 25′ and 72° 47′ of east longitude and parallels 33° 40′ and 34° 31′ of north latitude and is therefore with the exception of parts of the Hazara District, the most northerly tract in British India. In shape the district forms an irregular ellipse with the longer axis 72 miles west to east from Michni to Pihur and the shorter—52 miles—from Kui Barmol on the extreme northern border to Kawa in Nilab. The total area of the district is 2,637 square miles. In the east for a distance of more than 50 miles the Indus River forms the boundary with the Hazara and Attock Districts. In the south-east corner the Nilab Ghasha range divides the district from Kohat. Elsewhere the border marches with Tribal Territory. To the south lie the Hassan Khel and Pass Afridis, westwards the Khyber Afridis and Mullagoris. Further north and across the Kabul River the various Mohmand sections hold the border hills and carry the frontier to the Swat River. The northern boundary of the district marches with the territory of the Utman Khel, the Yusafzais of Swat and Buner, the Khudu Khel, Gaduns and Utmanzais. The boundary runs for the most part where the plain land ends, skirting the low foot hills. Opposite Swat and Buner however for a considerable distance it ascends to the watershed of the outer range of hills.

(c) Physical features, Mountains.

The Peshawar District is on all sides surrounded by hills (except to the east where the boundary is open to the Indus and the plains of the Punjab). Through its centre flows the Kabul River with a south-easterly trend to join the Indus at Attock.

*Cunningham.—Arch. Rep. 1862—1865, Vol. 11, page 87.

CHAPTER I. — Descriptive. — (c) Physical features, Mountains.

North and south the country slopes to the Kabul River which takes practically the whole drainage of the tract. In the east the true limits of the valley of the Kabul River are marked by a high anticlinal ridge which runs from near Swabi almost due west to Nowshera. South and east of the Sar-i-maira, as this ridge is called, lies a riverain tract of the usual Punjab type draining to the Indus.

From the point where the Swat River enters the plain of the Peshawar District to Kiara in the extreme north-eastern corner on the Indus, the boundary follows the curve of a line of hills, the last transverse spur of a great range which runs almost due south from the Pamirs and the eastern extremity of the Hindu Kush to end in Swat. The highest peaks traversed by the line in this sector are Sakra or Pajja (6,748 feet) and Garo or Pato Sar (5,961 feet). The hills are generally bare and precipitous rising sheer from the plain. From the main outer watershed two long spurs are thrown off to form the Baizai and Sadhum valleys the east of which is still further confined by the isolated pine-crowned mount of Karamar (3,400 feet high), whence the beacon signal for the massacre of the Hindustani fanatics flared forth just before their final defeat when Sayad Ahmad and his followers were killed at Balakot in 1830. There are also numerous minor glens formed by smaller outliers and lying close under the main watershed. The aspect of the hills is here bolder and more impressive than elsewhere on the Peshawar District border. From the foot hills the plain runs down at first with a steep slope and much seamed with torrent beds which carry the rain water to the lower levels and ultimately to the river. Southwards lies the great central plain of Yusafzai the basin of the Kalpani stream. Prior to the construction of the Swat Canals this whole tract was bare and arid. Since the introduction of canal irrigation almost the whole area has come under intensive cultivation. In the plain indigenous trees are practically non-existent, though with canal water numerous exotics thrive. In the high hills on the border traces of what were once extensive forests of chil (Pinus Longifolia) still exist, and there is a considerable growth of brushwood, also the survival of the pine-woods on Karamar is due to the existence of a *Ziyarat* on the summit, and respect for the wishes of the Pir it commemorates.

Between the Swat and Kabul Rivers the Mohmand hills as they approach the district run parallel with the border. The elevation is much lower than in Yusafzai and there are no glens or outliers. The slopes are bare, stony and irregular and lack the bold aspect of the mountains of Swat and Buner. Enclosed in the angle between the two rivers lies the so-called Doaba, a low lying alluvial plain intersected with a network of irrigation channels taking off from the Swat River—probably one of the most intensively cultivated tracts in the north of India.

CHAPTER. I.

Descriptive.

(c) Physical features, Mountains.

From Michni to the Bara River the border opposite the Mullagori and Afridi tribes runs practically due south over stony sloping land much intersected with torrent beds. The hills in the background here are higher than in the Mohmand sector but still lack the grandeur of the hills of Yusafzai. The slopes are completely bare and the figuration irregular. Laka Sar or Tartarra peak (6,764 feet) in Mullagori country over the entrance to the Khyber Pass is the most notable feature in these ranges, but the hills are beyond the administrative border, which roughly follows their skirts. Within the district from the Kabul River to the Bara and adjoining the border is the tribal area of the Khalils. In the west along the border is a belt of high lying stony land heavily seamed with torrent beds and all or most of it uncultivated. Inwards from the border lie the Khalil villages, irrigated, those to the south from the Bara and in the north from the Kabul River.

From the Bara to the Kohat Pass the boundary continues again due south past the country of the Aka Khel Afridis. The hills near the border here are of no great height, but standing some miles back from the border in this sector is the highest of the peaks on the fringe of the District, Manlaghar (7,100 feet). Further in they furnish large quantities of firewood but are rocky and bare towards the plain. Inside the district border lies the isolated Garhi Chandan range the highest point of which is 2,268 feet above sea level. All the country south of the Bara River here is the territory of the Mohmand tribe. To the west their villages cluster near the banks of the Bara itself. In the south-east along the lines of the main drainages which here carry a small perennial supply lie several important Mohmand villages within a few miles of the border. The central portions of the tract consist of a high lying arid land sparsely cultivated and that only in years of exceptionally favourable rainfall.

Near Shamshattu Fort the line as at present surveyed (the actual border is disputed here) ascends to the range of Dowalas Ghaiban, the crest of which it follows to a point west of Jalala Sar where it drops to the Mussa Darra Valley near Lashora Tutki. Running almost due south it then ascends to the watershed of the Nilab Ghasha range which it follows eastwards to the Indus. Between the Nilab Ghasha and the Cherat ranges lies the Khwarra-Nilab valley held by Akora Khattaks. North of the Cherat range a tangle of barren hills runs down in places almost to the bank of the Kabul River. In these hills and in the level strip along the bank of the river itself are the main settlements of the Akora Khattak tribe.

The two main Khattak ranges—Cherat and Nilab Ghasha maintain an average height of from 3,000 to 5,000 feet above sea level. Jalala Sar (5,036) three miles south-west of Cherat and Toru

CHAPTER I. — Descriptive. — (c) Physical features, Mountains.

Sar (4,736) almost due south of Cherat in the Nilab Ghasha range are the highest points. The crest of Dowalas Ghaiban reaches a height of 5,092 feet but it is doubtful whether it can be said to be properly within the district or not. The Cherat range is now practically bare of trees. Round the Cantonment where protection is in force there is a free growth of wild olive (Olea cuspidata). Otherwise the northern face of the range has been almost entirely denuded. The southern face is steep and rises almost sheer from the Khwarra-Nilab Valley. Here also vegetation is now practically non-existent. The northern slopes of the Nilab Ghasha range are better covered.

Plains and Valleys.

The Peshawar Valley then—taking the term in its widest sense to include the whole area enclosed by this girdle of hills and linked by the Indus River in the east—comprises four main natural divisions :—

(*a*) A surrounding belt of high lying land running down from the foot hills, frequently and especially in the west barren and seamed with torrent beds.

(*b*) The great central plains of Peshawar, Doaba, Hashtnagar and Yusafzai all under irrigation and richly cultivated.

(*c*) A region of low hills and intricate ravines to the south of the Kabul River in the east gradually rising to the crest of the Cherat range.

(*d*) The Khwarra-Nilab Valley in the trough between the Cherat and Nilab Ghasha ranges.

The scenery of the Peshawar Valley especially at certain seasons of the year has earned frequent eulogy. In the western tract this is quite distinctive and peculiarly attractive, a land of streams and rivers, the frequent villages often half hidden amid groves of sheltering trees. Giant crops of sugarcane and maize, alternating as the seasons change with broad stretches of verdant wheat or barley, spread a picture of rural plenty to be equalled possibly but surely seldom surpassed in the length and breadth of India. There is an intimate charm about these scenes which grows the more frequently they are revisited.

In the north the great plains of Hashtnagar and Yusafzai, once arid waste, have now been turned into fertile corn lands watered by Government canals. The country here lies higher and is more open than the older closer country of the western tract. In eastern Yusafzai side by side with canal irrigation the old indigenous well-cultivation proceeds, the shaded wells, familiar places, lending the country side the charm peculiar to this kind of husbandry.

CHAPTER I. — Descriptive. — Plains and Valleys.

The Khattak ranges in the south-east are bare and somewhat common place. In the Khwarra Valley, however, the high ramparts of the Cherat and Nilab Ghasha ranges are impressive enough and impart an air of remoteness to this deep trench which is not belied by the backward habits of the Khattak tribes who hold it.

True grandeur is not wanting in the scenery of the district as the view in panorama proves. Seen from Cherat in the cold clear light of a winter day the great plain with its converging rivers and rectilinear canals—both shot to silver here and there as the day revolves—this and the amphitheatre of surrounding hills, backed in the north by a chain of giant mountains, provide a prospect which is not easily to be forgotten by the beholders.

River system.

The Indus river ultimately receives the whole drainage of the Peshawar Valley—all but a very small part of this having been previously collected in its great affluent, the Kabul. The principal tributaries of the Kabul river are—

(*i*) the Swat river from the north-west.

(*ii*) the Bara river from the south-west.

(*iii*) the Kalpani stream from the north.

The Kabul, Swat and Bara rivers unite near Nisatta about 12 miles north-east of Peshawar to form the Landai (short) river as the last section of the Kabul river is locally called. This after a course of only about 30 miles falls into the Indus near Attock.

Two sections of the district area drain into the Indus direct—

(*i*) the area south and east of the high anticlinal ridge (Sar-i-maira) in Yusafzai,

(*ii*) the Khwarra-Nilab Valley.

Apart from these the drainage system of the district may be said to comprise three main divisions :—

(*i*) Yusafzai and part of Hashtnagar drained by the Kalpani and its affluents.

(*ii*) the whole western portion of the district drained by the Swat, Kabul and Bara rivers above their junction at Nisatta.

(*iii*) the country north of the Cherat range draining to the Landai river.

A more detailed account will now be given of each of the rivers mentioned.

The Indus.

On debouching from the hills the Indus river at once divides into numerous channels and thus con inues until opposite Attock it is again contracted into a narrow gorge. From Kiara where it enters the district to Attock—a distance of over 30 miles—the

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Descriptive.

The Indus.

bed of the river is in places as much as three miles wide and the width is seldom less than one and a half miles. In the summer the river is a raging torrent occupying the whole width of the bed. In the cold weather the course of the main stream is intricate and hardly ever remains the same for two years in succession. Minor channels separate the bed into numerous islands, most of which are submerged in the flood season. Some of them, however, stand out high and comparatively dry at all seasons and these are frequently covered with a thick growth of shisham (Dalbergia sissoo) and tamarisk (Tamarix indica). Other islands provide valuable grazing for the cattle of the villages on either bank. No irrigation is attempted from this river in the Peshawar District, and on account of its steep bed slope, there is little *sailab* or alluvial land properly so-called along its banks.

South of Attock the Indus flows due south and almost in a dead straight line in a single channel between high cliff banks for a distance of about nine miles. It then takes a sudden right angled bend and runs for 10 miles almost due west. Near Shagai, a village in the Khwarra Valley, it turns again in a south-westerly direction and after a further course of six miles it forces a way through the Nilab Ghasha range in a deep cloven gorge and leaves the district.

As already noted the volume of water carried by the Indus varies greatly according to the season of the year. The depth of water measured at Attock varies from 40 feet in the winter months to 75 feet at high flood in the summer.

The Kabul and Kunar rivers.

The Kabul river rises at Sar-i-chashma on the eastern side of the Unai Pass about 45 miles west of Kabul. Its early course is through rugged hills till it enters the Chardih plain near the town of Kabul itself. At Jalalabad the road to Laghman crosses the river by a steel suspension bridge. On its course from Kabul to Jalalabad it is joined by numerous large tributaries from the north, carrying the drainage of the entire southern face of the great Hindukush range. Four miles below Jalalabad it meets a tributary larger than itself, the Chitral or Kunar river, which rising in the confines of the distant Pamirs and Tirich Mir is second only to the Indus itself, in the volume of its stream. On the south side the drainage from the Safed Koh joins the river in numerous small streams but these carry little water except after rain. Below Dakka the river flows in a narrow channel with swifter current through the Mohmand hills, describing almost a complete semicircle till it reaches the administrative border of the Peshawar District at Warsak about three miles west of Michni Fort.

On entering the plain the river divides almost immediately into several channels which opposite the fort take shape as two main branches—the Adezai to the north and the Nagoman to the

CHAPTER I.

Descriptive.

The Kabul and Kunar rivers.

south. The main stream varies between these two branches. About two miles east of Michni Fort the Nagoman throws off a branch called the Budhni which is now almost dry but which carries the supply for the Jui Sheikh canal and after receiving the drainage of the Khyber hills runs north of Peshawar City and Cantonments to join the Shahalam branch near Kankola. This last considerable branch takes out of the Nagoman at Chaghri Matti village and rejoins it near Garhi Momin. Near Nisatta after a separate course of about twenty miles the Nagoman rejoins the Adezai, the latter having already been increased by junction with the Swat river south of Charsadda. As already described the joint Kabul and Swat rivers, known below Nisatta as the Landai or short river, fall into the Indus at Attock. For the first twelve miles the banks of the Landai are low and it resembles an ordinary Punjab river. Down stream from Nowshera, however, it has cut out for itself a deep channel with steep and, in the lower reaches, rocky banks. The Nagoman and Shahalam branches are fordable in most places for half the year. Both flow almost to the point of their junction in boulder and shingle beds with a very rapid slope. Here and below Nowshera also there is very little true *sailab* land along the banks. The volume of water which passes Warsak varies enormously according to the season.

The Swat river.

The Swat river rises at the head of the Swat Valley in the region known as Swat Kohistan or Kalam. Its course is at first south-westerly through the Swat Valley, but after being joined by the Panjkora river from the north, it turns southwards till it enters the Peshawar Valley above Abazai village, fourteen miles north-west of Michni.

Inside the Peshawar District its course is south-east till it joins the Kabul river at Nisatta about half way between Michni and Attock.

On entering the district the river divides almost immediately into two main branches that in the east known as the Jindai or Abazai river and the western branch as the Khiali. Near Prang village these rejoin after separate courses of about sixteen miles in length and the reunited stream falls into the Kabul about one mile lower down.

Both the Jindai and Khiali branches flow in stony beds with a rapid slope and there is little *sailab* land along their banks. The main stream is liable to shift between the two branches. At present (1932) the greater volume of water passes down the Khiali.

The maximum discharge measured above Abazai averages about 30,000 cusecs. In the winter the river sometimes runs very low. The minimum discharge recorded in the winter month is 1,500 cusecs.

CHAPTER I.

Descriptive.

The Bara river.

The Bara proper has its rise in the valleys of Rajgal and Maidan in Afridi Tirah, just south of the main Sufed Koh range. It receives a great part of its volume from another stream, the Mastura or Tirah Toi, which rises in Orakzai Tirah to the south of Maidan. The two streams unite about eight miles beyond the British border to the west, and passing between the Khajuri and Akka Khel plains supply Khalil and Mohmand country and Peshawar City and Cantonment with irrigation and drinking water.

The course of the Bara river is to the north-east. After passing within two miles of Peshawar it falls into the Shahalam branch of the Kabul river in the limits of Zakhi village about a mile above the junction of the Shahalam with the main stream of the Kabul. In the Peshawar District the Bara has scoured out for itself a deep course and flows everywhere between high cliff banks. In the upper reaches these are of hard conglomerate and the channels that have perforated the sides prove that ages ago the bed of the river was very much higher than it is now and that it has been gradually worn down to its present level. Where it first enters the district the Bara carries at most seasons of the year a very diminutive stream. Near the fōrt on the British border, to which it gives its name, however, it is reinforced by several copious springs. These springs were formerly celebrated for their salubrity and Sikh Sardars are said to have had regular supplies from them carried to Peshawar daily in sealed vessels for their use. At the fort the greater part of the permanent supply is diverted into the Khalil and Mohmand canals which take off on either bank at this site. Normally therefore the bed of the Bara is practically dry in the Peshawar District. After rain has fallen in the Tirah hills, however, a muddy torrent rushes down which sometimes renders the stream impassable for several days on end and sweeps before it the dams at Bara Fort on which the supply to the Khalil and Mohmand canals depends. Heavy silt of a distinctive red colour and very valuable as a fertilizing agent is brought down by these floods. While the dams stand, the flood water spreads out over the Khalil and Mohmand tracts. So heavily charged is the water with this rich deposit as to render manure unnecessary. The villages on the lower part of the Bara have constructed cuts for the special purpose of utilising the flood water. The rice grown in the Bara tract used to be famous. The Sikhs had the entire crop brought to Peshawar where the first quality was reserved for seed, the next best was submitted to Maharaja Ranjit Singh at Lahore and the remainder returned to the owners. Amir Abdul Rahman acquired some lands just below Bara Fort to which later Afghan rulers have succeeded largely with a view to securing a supply of this rice. Very little rice is now grown in the Bara tract as owing to denudation of the Tirah forests, the supply of water in the river is much less than formerly. The crop is still found in Sheikhan and one or two other

villages but as less care is now taken to preserve good seed the quality has deteriorated though Bara rice is still held in high estimation. CHAPTER I. Descriptive.

The river is regarded to some extent as an object of veneration and Sheikhan, where its waters are first divided for purposes of irrigation, is considered specially sacred. Major James (Deputy Commissioner, Peshawar, c. 1854—1859) thought that the Bara was the river referred to by the Emperor Babar in his memoirs as flowing in the vicinity of Peshawar and which he called Siah Ab. The name cannot, as a matter of fact, be traced locally though it would apply fitly enough when the Bara is in flood. There can be no doubt that, before the extensive deforestation which has been going on in Tirah for the last hundred years began, the river carried a much greater volume of water than it does now. The Bara river.

The ordinary discharge is about 160 cubic feet per second at Bara Fort. The supply runs very short in May, June and July until the rains break, and in the Khalil and Mohmand villages in these months, there is often hardly enough water even for drinking purposes.

The numerous hill torrents are an important feature in the topography of the District. Hill torrents.

These fall into two groups :—

(*a*) Draining the country from the Swat river to the Indus.

(*b*) South of the line of the Swat and Landai rivers.

In the nothern sector the most important drainage is the Kalpani. Rising in the Mora range south of Swat the Kalpani stream flows practically due south till it falls into the Kabul river near Nowshera. On the way it is joined by the following tributary drainages :—

(*i*) from the Baizai valley—the Murdara, Bagiari, Lundkhwar and Gaddar ;

(*ii*) from the Sadhum valley—the Makam which joins the main stream just south of Toru village ;

(*iii*) the Balar which drains all the eastern half of the great central plain of Yusafzai.

The entire middle northern area of the District may therefore be described as the basin of the Kalpani. The main stream itself and its most important tributary, the Makam, are the only drainages in this system which carry any considerable perennial flow. This has sensibly increased of late years owing to seepage from the Swat canals—Government works—which command almost the entire area included in the Kalpani basin. The main stream and all its tributaries flow for the most part between high cliff banks.

CHAPTER. I. — Descriptive. — Hill torrents.

When rain falls in the hills the water rises rapidly and raging torrents rush quickly down. These cause less damage than might be expected due to the depth of the channels which are able to contain all but the heaviest floods. The sudden nature of its floods and the fact that occasional quicksands occur in its bed led Dr. Bellew to suggest a somewhat fanciful derivation for the name Kalpani, *viz.*, from Chalpani or "deceitful water." Confined as it is throughout most of its course between high banks, there is practically no *sailab* or alluvial land anywhere on the Kalpani system. The upper reaches of the Makam provide the only exception to this. Round Rustam and Hamza Kot villages fertile strips along the bank of this stream are richly cultivated, irrigation being either from wells or by water courses taking off from the bed of the Makam itself.

East of the Sar-i-maira in the Indus valley the most important hill torrent is the Badri. This rises on the southern slopes of the Mahaban range and falls into the Indus near Harian village. The Badri is a shallow drainage and all along its banks after it emerges from the hills is a belt of rich alluvial soil usually irrigated by wells and intensively cultivated.

This drainage also carries heavy floods after rain in the hills and recurring damage is caused to the cultivated lands along its banks in consequence.

In the extreme eastern corner of the district near Topi village the Polah Khwar, which carries the drainage of the Gadun hills and which follows a course practically parallel to that of the Badri, is the chief drainage to be mentioned. The channel is dry except after rain in the hills when it carries heavy floods. The Polah Khwar joins the Indus near Zarobi village.

West of the Kalpani basin in Hashtnagar are numerous torrents draining to the Swat and Landai rivers. West to east the most important of these are :—

(*a*) the Nawedand Khwar draining the Utman Khel hills,

(*b*) the Jindai Khwar rising in Hazarnao mountain and carrying the drainage of the Kot-Totai valley,

(*c*) the Zeum, Marwandi and Wach Kandahs, which carry the drainage of the Hashtnagar uplands,

(*d*) the Hissara-Bubak Kandah, the only drainage in Hashtnagar which finds its way to the Landai river.

South of the line of the Swat and Landai rivers, a whole series of hill torrents carries the drainage of the Afridi and Khattak ranges to the Kabul river. In a few of these is a small perennial flow, but the bulk of them are represented by dry shingle beds along which after rain furious torrents are discharged to the river.

In the Khwarra-Nilab valley the Musa-Darra nullah, or Wach Khwar as it is locally called, drains the whole western half of the tract falling into the Indus about three miles south-east of Nizampur. CHAPTER I. Descriptive. Hill torrents.

Eastwards the drainage from the Cherat range is carried to the Indus by numerous small ravines none of which merits individual mention.

There are no lakes in the district, but, as might be expected in a heavily irrigated tract such as the Peshawar District has become, especially since the construction of the Swat Canals, there are numerous swamps. The heaviest swamped areas are to be found :— Lakes and swamps.

(*a*) in the central Doaba.

(*b*) round Shahi and Wadpaga villages in the Peshawar Tahsil.

(*c*) north of Pabbi.

(*d*) in the trough east and west of Mardan where the slope of the country from the north terminates and before the rise to the Sar-i-maira in the south begins.

(*e*) round Marghuz village in the Swabi Tahsil.

The last is interesting as there is some evidence that the swamped area here expands and contracts simultaneously with the periodic flow in the curious hot springs at Topi some five miles away. The periodicity of the Topi springs is a known fact. They flow freely for 7 to 8 years and then become practically dry for a similar period. The flow and its cessation appear to be intimately connected with seismic disturbances and the villagers state confidently that the phenomenon always coincides with earthquake shocks. The temperature of the springs varies from about 73° to 79° Fahrenheit. The water has been chemically analysed and was found to be practically pure containing neither iron nor sulphur so that the heat is probably due to pressure rather than to chemical causes.

The geology of the Peshawar District has not yet been subjected to any detailed scientific enquiry. (*d*) Geology and flora. Geology.

The following is reproduced from "A general report on the Yusafzais" published in 1864 by W. H. Bellew, Assistant Surgeon with the Corps of Guides. Dr. Bellew spent many years in Mardan and his book is a valuable account of conditions in the north-eastern part of the district as seen by an intelligent and careful observer at the time.

"The plain itself consists of a fine alluvial deposit, the composition and depth of which varies in different localities and at different distances from the surface.

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Geology.

In most parts of the plain the soil is light and porous, and contains more or less sand to a depth of from four to twenty feet. Below this the sandy admixture is much less, or even entirely absent, its place being taken by clay, either soft or indurated, and often combined with beds of nodular limestone or kankar. This formation may extend to a depth of from four to sixteen feet or more, and is succeeded by beds of gravel and sand of unknown thickness.

This last stratum contains the sub-soil drainage, and is the source of water supply in wells. Into it sink and disappear all the springs that flow down from the hills into the ravines at their skirts. The above particulars are the results of an examination of artificial wells and the cuttings of natural water-courses.

It is unnecessary here to describe the surface soil in the different portions of the district; but it may be noted that the cultivated tracts consist of a rich, light, and porous soil, composed of a pretty even mixture of clay and sand, where the former prevails in excess, the surface is either low and marshy, and abounding in reeds and rank grasses, or else it is elevated, dry, hard and fissured, and for the most part barren, or but supporting a mean growth of hardy, stunted and thorny bushes. In some parts, the borders of such tracts are covered with a saline efflorescence. When the latter constituent of the general surface soil or sand prevails in excess, the surface is either entirely barren, with a loose unsteady soil, or else supports a scanty vegetation in small detached and scattered tufts. Examples of the former class of soils are to be found in the marshy tracts in the east of the Chalpani ravine, and in the wild desert tracts of the Hashtnagar and Khattak *mairas*. The latter class of soils is mainly confined to the tracts on the river's banks.

The country skirting the base of the hills, and in some parts extending some distance on to the plain, is more or less covered with coarse gravel, broken stones, or boulders of various mineral character in the different localities. Thus for example, in the Lundkhwar district, the surface near the hills is a strong bed of limestone pebbles, mixed with boulders of conglomerate.

In the Sadhum district, feldspar grit predominates. At Manairi and the adjacent hill skirts, coarse fragments of quartz and limestone cover the surface, and contain also a sprinkling of micaceous schist. Onwards, from this to the Indus, along the skirts of the Mahaban range, the surface is characterized by a variety of forms of trap and conglomerate, mixed with limestone, marble and various combinations of mica and feldspar. The existence of these boulders far away from the present course of the river, with the fact of their identical character with those in the bed of the river, lead to the conclusion, no obstacles intervening, that they were brought down and deposited in their present sites in ages past, by the Indus river itself, which in this part of its course, must have assumed a lake formation.

The geological formation of the hills bounding the Yusafzai plain is not well known, owing to their inaccessibility. Some idea, however, of their structure and composition is derivable from an examination of the pebbles and boulders brought down in the ravines that drain their slopes, and the results of such lead to the conclusion that the hills bounding Yusafzai are all of primitive or metamorphic rocks for the boulders washed down from their sides consist mostly of syenite and porphyry, in a variety of forms,

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together with pebbles and fragements of quartz, primitive limestone, mica and clay slates, trap-rock in great variety, horne-blende, feldspar and gneiss. These are only to be found in the beds of the ravines, near their origin in the hills. The distant parts of the beds of these drains, as is naturally to be expected, contain only sand and gravel.

Of the hill spurs projecting into the plain, the majority consist of non-fossiliferous limestone, overlaid apparently by a friable grey or brown mica slate. The strata in these spurs mostly lie from north-west to south-east, and dip to the north at varying angles in different localities, but everywhere very high, that is between sixty and eighty-five degrees. Amongst the Panjpir ridges, some of the strata have quite a perpendicular direction.

In the hills at Manairi, which are of limestone, there are veins of marble, mottled black, green and yellow, or pure green and pure yellow. Similar veins exist in the Pajah hill. In both localities the rock is quarried by the natives and manufactured into marbles, rosary beads, amulets, charms, etc.

At Nawigram, the Ranigatt hill consists of compact granite. On its summit are the ruins of an extensive ancient Buddhist or Hindu city. The buildings are of massive structure, and constructed of great blocks of the rock accurately chiselled. Their excellent preservation, though they are probably not less than 1,500 years old, would lead to the belief that they had only lately left the mason's hands.

At Shiwa, the hill consists of amygdaloid trap, the layers of which rise in regular steps from beneath the Karamar hill, the base of which is slate, and the summit limestone.

The Malandarrah hill is composed of gneiss. The rock is extensively quarried for the manufacture of millstones which are distributed all over the district; the article being a household necessary. At Shahbazgarha, Garru and Sarpattai, the hills are of trap-rock of very varying composition and structure; in some parts being firm and compact, in others loose and friable. As a sample of the former kind may be quoted the celebrated Lat at Shahbazgarha, on which is an inscription, supposed to be one of those pillar edicts of Asoka, establishing Buddhism as the state religion of his kingdom, 250 B. C., and of which there are other exampls in different parts of the peninsula. On the Shahbazgarha rock, the inscriptions, though coated with lichens, are still in excellent preservation, and quite easily transcribable. Examples of the latter, on crumbling forms of trap, are abundant on the Garru and Sarpattai ranges. Their detritus forms the surface soil at the foot of these hills.

The Pajah hill is limestone, and contains a splendid cave temple of the ancient Buddhists. Though now in a state of ruin, its interior abounds in the remains of former temples and other buildings. Lime is burnt on this hill. The Takht-i-Bahai hill is composed of grey micaceous schist or slate. On its summit are the ruins of an extensive Buddhist or Hindu city and idol temple, all built of the material of the hill.

Of the hills on the northern or Swat border, I have not been able to obtain reliable information beyond that in the Totai hills of Ranizai there are quarries of a fine, soft, blue slate. Slabs of it are used as tablets over the graves of Muslims here, and are for this purpose also carried to Hashtnagar. These quarries are undoubtedly the sources whence the ancient Buddhists and Hindus derived the material for the manufacture of the multitude of idols and temple decorations, etc., that at this day are found in such quantities in the many ruins of their former habitations in all parts of this district;

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and also in the Malakand Agency for the stones compared together are of the same material exactly.

From the above particulars, it would appear that the hills around the Yusafzai plain are altogether formed of primitive or transition rocks. I have not met with a fossil derived from any one of them, nor can I hear of a fossil having been found in them, though from their structure one would be led to expect the existence of the richer metallic ores, yet such are not known to have been met with. There is, nevertheless, a very popular belief that these hills contain untold treasures of gold, only they are hidden from mortal ken. The toils and labours of wandering devotees in search of these treasures have hitherto been in vain.

On the Baghoch hill, near Bagh, in Chinglai vale, and on the hill Lohach, above Pihur, are remains of some very extensive iron foundries. On both hills the surface for many hundred yards is covered with the ruins of old furnaces for the smelting of iron ore, and the ground in their neighbourhood is strewed with any quantity of slag and dross. Many of these masses appear still to contain some of the metal. Nothing is known locally as to the history of these furnaces, but, being in the immediate neighourhood of the Buddhist and Hindu ruins of Ranigatt and Mount Banj, they are probably relics of the industry of those departed races.

On a detached hill near Lundkhwar, the surface is covered with small cubes of iron pyrites, and on a hill some miles further north, near Skhakot, is a quarry for soapstone. It is indestructible in the fire, and is used as a blow hole for furnaces, and also as slabs for cooking bread upon.

In the ravines about Lundkhwar are also found handsome pebbles of conglomerate and boulders of pudding stone, which, in the hands of the stone-cutter, might be converted into a variety of articles of ornament and utility."

The formation of the Khattak hills is of various lime-stones, often much contorted and described as "ranging from a dark coloured, very much indurated, silicious variety to a calcareous flagstone containing concretionary ferruginous nodules which has been used for flooring and roofing purposes." The dip is generally westerly at a high angle.

It is a generally accepted theory that the valley of Peshawar formed in ages now remote the bed of a vast lake whose banks were formed by the surrounding hills and whose waters were fed by rivers which now flow through its formerly sub-aqueous bed. It is supposed that the waters of this lake eventually found an exit through the Khattak hills and that the Indus river thus formed has with the passage of centuries eroded an ever deeper passage for itself and that so the lake was drained. The valley, if this theory be correct, would have passed through slow and successive changes—first a large lake, then as the level of the Indus bed deepened, a vast tropical marsh the resort of the rhinoceros which we know from Babar's memoirs was once hunted in the valley, then a period during which all save specially formed tracts became arid waste, to be succeeded by the smiling fields watered by present-day canal irrigation.

CHAPTER I. Descriptive. Flora.

The following account of the flora of the district has been contributed by Mr. W. Robertson Brown, Agricultural Officer, North-West Frontier Province, to whom the thanks of the Editor are due. Information regarding the botany of the District has also been very kindly supplied by Sir Norman Bolton, K.C.I.E., C.S.I., I.C.S., Chief Commissioner of the North-West Frontier Province :—

" In viewing the district from an aeroplane for the first time anyone would be astonished to find the expanse of bare arid land so great and the green cultivated areas so small. Around Peshawar city and close by a few of the larger towns and villages the arboreal vegetation is abundant. The cantonments are embowered in trees : the roads and canals are easily traced by the trees which shade them. From the housetops of Peshawar City a considerable part of the country appears almost sylvan but beyond the busy haunts of man the bird's-eye view is of brown undulating land, torn by the dry beds of hill torrents ; of dimpled hills, with here and there by the banks of the Kabul river considerable areas of grassland devoid of trees. Due to the disturbing influence of man, this interior region is neither woodland, grassland, nor desert. Through settlement cultivation, drainage and irrigation, the vegetation and even the original landscape of the country has been changed. The tracts which now are so bare once were forest, many of them within the last hundred years ; the rivers were surely fringed by grassland; it is probable that there was no desert area in all the district. Whilst it is true that the chief factors responsible for plant distribution are climate and rainfall, it may still be said that man and his flocks have made the vegetation of the country what it is. Only the hardiest and least useful trees have been spared, those shrubs and herbs alone remain which are not relished by browsing animals. Small as the rainfall is, a large part of the district would assuredly again be clothed with wood and grass if man and his flocks departed. The district is not now a promising one for the botanist. Perhaps the flora may be suitably considered as it exists on the unirrigated tracts and unculturable land ; in the irrigated fields ; on the foot hills ; by the hill torrents ; over the wet pasture land.

Trusting that rain enough to mature a crop may fall, the cultivator has eradicated trees and shrubs and all other vegetation from the unirrigated fields. Even in the years of good rainfall the land is bare for six of the hottest months. When the rainfall is deficient a few xerophytic plants spring up and flourish until they are cut down once more by the plough. The most persistent are the Spanda (Perganum harmala), the common Akh (Catotrpis procera), the small red poppy (Papaver dubium), spera (Acrua Javanica), a white wooly shrub, camel-thorn (Alhagi mauronum) and on sandy soil the Prophet's flower or Paighambari Gul (Arnebia griffithii) and the purple malcolumnia, which in the distance resembles the appearance of heather.

The irrepressible ' drab ' eragrostis cynosuroides is the only grass that prevails.

Amongst trees the mesquite, prosopis juliflora, which was introduced in 1911 is becoming a common tree ; while the commonest on dry uncultivated lands are several species of the wild ber (Zizyphus jujuba, etc.), the pleman (Salvadora oleoides), a baflin caper with bright pink flowers in the hot weather (Capparis aphylla), various shrubby specimens of acacia (Arabica farnesiana

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etc.,) and a showy tecoma (Tecoma undulata) which has an abundance of orange coloured flowers in May and June. The Jand (Prosopia spicifera) still persists though it has largely been exterminated by cropping for fodder.

The northern slopes of the foot hills, up to 4,000 feet are sparsely clothed with sclerophylous subjects and those herbs only which browsing animals do not readily eat. The more common trees are Reptonia buxifolia, Olea cuspidata, Punica granatium, Olea ferruginea, Acacia modesta, Quercus ilex, Quercus incona, Punica granatium occasionally Pistacia integerrima, and more rarely, Prunus armeniaca. The shrubs include Dodonæa viscosa, Adhatoda vasica, Sageretia brandrethiana, Berberis sp, Indigofera heterantha, Linum trigynum, here and there Rosa sp., Clematis sp., and at a higher altitude Jasminium officinale. The herbs are not numerous; they have probably been exterminated by browsing animals and only a few Scabiosa sp., Artemisia sp., Fragaria vesca and Asparagus filicinus remain. The Lemon grass—Cymtopogon Iwarancusa—Elinorus hirsutus, Rhynchosia minima, Aristida depressa, Eleusine aristata are the dominant grasses. When the rainfall is good others which spring up more or less freely include Pennisetum cenchroides, Clenchrus montanus, Andropogon intermedius and Eleusine flagellifera. Cynodon dactylon grows freely in the pockets of good soil. A number of annual grasses which are abundant on the plains also flourish on the foot hills when the rainfall is exceptionally good.

Much of the present flora of the irrigated tracts is exotic, having been introduced by man or brought down from the hills in the canal water. In and around the villages, forming dense plantations by the banks of the rivers, Tamarix articulata is by far the commonest, as it is the most appreciated tree. It abounds in almost every village, yet no specimen exists that has not been planted by man, for this species does not produce fertile seed in the district. Morus alba is perhaps next in popularity. Melia azedarach, Dalbergia sissoo, Albizzia lebbek, Sapium sebiferum, Populous alba and babylonica, Ficus religiosa and Ficus carcia are all popular more or less in the order in which they are enumerated. By the canals and roadsides Dalbargia sissoo is distinctly the most satisfactory and certainly the most valuable tree. In the fields shrubs are entirely suppressed. The more tender herbs are classed as weeds. The commonest in the Rabi crops are :—

Botanical Name.	*English Name.*	*Vernacular Name.*
Carthamua oxyacantha	.. ..	Pohli.
Euphorbia helioscopia	.. Sun-spurge ..	Chatriwal.
Convolvulus arvensia	.. Lesser bindweed ..	Lehli.
Diagera arvensia	.. ..	Tandla.
Melilotus parviflora	.. Melilot ..	Senji.
Medicago denticulata	.. Toothed medick ..	Maini.
Papaver dubium	.. Longheaded poppy	Lal post
Chenopodium album	.. White goose-foot ..	Bathu.
Fumaria parviflora	.. Fumitory ..	Pitpapra
Linum (sp.)	.. ..	..
Argemone mexicana	.. Mexican or prickly Poppy.	Shialkanta.
Anagallis arvensis	.. Pimpernel ..	Joukmari.
Malva parviflora	.. Mallow ..	Sonchal.
Chrysophora tinctoria	.. .. ..	Tappal But or Kukronda.

Botanical Name.	*English Name.*	*Vernacular Name.*
Epilobium sp.	Epilobe	..
Lathyrus aphaca	Yellow vetchling	Rewari.
Chicorium intybus	Wild chicory	Jangli-Kasni.
Sonchus eleraceus	Sowthistle	Dodak.
Leontopodium sp.	..	..
Solanum Nigrum	Black nightshade	Makoh
Melilotus	Melilotus	..
Ranunculus	Buttercup	..
Ranunculus sceleratus	Buttercup or crow-foot.	
Verbena officinalis	Vervain	Pamukh or Karaita.
Rumex hastatus	..	Katambal.
Rumex acutus	..	Zakukei.
Stellaria media	Common chickweed	..

In the cold season the perennial grasses are dormant and only a few annual species persist. Avena fatua is a noxious weed in the wheat fields and Lolium temulentum is also fairly common. Aristida depressa is sometimes found.

The Kharif crops are too tall and dense on the land, or are too intensively cultivated to permit many herbaceous weeds to flourish. The more familiar are :—

Botanical Name.	*English Name.*	*Vernacular Name.*
Amaranthus sp.	Amaranthus	Chaulai.
Celosia argentea	..	Sarwali.
Digera arvensis	..	Tandla.
Polygonum aviculare	Knot grass	Banduke.
Polygonum bistorta	..	Maslun or Mamesh.
Verbena officinalis	Vervain	Pamukh or Karaita.
Epilobium (sp.)	Epilobe	..
Mentha incana	Persian mint	Velanne.
Citrullus vulgaris	Watermelon	Tarbuz.
Cucumis colocynthus	Colocynth	Hanzal or tuma.
Hazardani (Z) (Euphorbia hypercifolia).	..	Hazardani.
Euphorbia dracunculoidea	Spurge	Kangi.
Portulaca oleracea	Indian purslane	Lunak or Kulfa.

The Kharif grasses, both annual and perennial, are exceedingly abundant and include :—

Botanical Name.	*English Name.*	*Vernacular Name.*
Pennisetum cenchroids, Cenchrus montanus	..	Anjan or Dhawan.
Rhynchosia minima	..	..
Andropogan iwaranchusa	..	Khawai.
Andropogan intermedius	..	Palwan, Janewa.
Cynodon dactylon	..	Hanoli, Khabbal.
Eleusine aristata	..	Bhobra.

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Botanical Name.	English Name.	Vernacular Name.
Panicum antidotale	.. ..	Ghorram.
Eleusine flagellifera	.. ..	Chhimbar.
Elionorus hirsutus	.. ..	Sain.
Panicum Crus-galli	.. ..	Sawank.
Eleusina aegyptica	.. ..	Madhana.
Panicum, sanguinale	.. ..	Takaria.
Aristida depressa	.. ..	Lamp.
Panicum colonum	.. ..	Sawank.
Panicum prostrata	.. ..	Kura.
Panicum helopus	.. ..	Kura.
Eleusine indica	.. ..	Bhobra.
Eleusine verticillata	.. ..	Madhana.
Eriochloa polystaechyia	.. ..	..
Chloris roxburghiana	.. ..	..
Paspalun scrobiculatum } Paspalum Kora }	.. ..	Kodra.

To bind the banks of the hill torrents Vitex Negundo, chastely beautiful in lavender blue, is everywhere employed. Springing up sometimes in the beds and by the sides of the streams the pink Nerium odorum, the great white trumpet flower, Datura stramonium, the tall Verbascum Thapsus, may often be found in considerable abundance. The wide sandy banks of the Kabul River are in places densely covered with the rosy purple Tamarix dioica usually associated with fleecy plumes of Saccharum spontaneum.

The wet land by the Kabul River and its numerous branches has no indigenous trees but abundant clumps of Tamarix dioica, and in places the date-palm—phoenix dactylifera—grows and bears well. The herbaceous vegetation consists chiefly of tufts of Eragrostis cynosuroides, with occasional breadths of Cynodon dactylon forming a distinct turf.

The low-lying portions are deeply covered with Typhlatifolia and Saccharum sara. In parts Trapabispinosa, Hydrilla verticillata, Equisetum debille, Scirpus maritimus, Equisetum elongatum, Lapidium sativum, Caltha palustris, and Saponaria vacaria comprise much of the flora.

The salt land is bare and dreary, Salsola Kali, Atriplex laciniata, Chenopodium album, Suaeda fruticosa and Caroxylon foetidum alone surviving the deadly conditions.

Clinging to the masonry on the shady side of the canal bridges the dainty maidenhair fern, Adiantum Capillus veneris is quite at home, and in the hot summer days it is gratifying to observe the cool fronds of Pteris longifolia which fringe the watercourses of the Upper Swat Canal. The Mushroom, Agaricus sp., is gathered throughout the early autumn months almost everywhere in the District."

(c) Fauna. Wild animals.

Save for small game Peshawar is one of the worst districts in India as regards sport, owing to the practise of hunting and coursing and the use of firearms of every kind, by all classes, which until recently were permitted in rural areas without licenses, and particularly owing to theabsence of forest and scrub which would afford sufficient cover for game. There are, however, a few markhor

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(wild goat) left on the Pajja hill, but they are becoming more and more scarce year by year.

Urial or wild sheep are found in the neighbourhood of Cherat, where also markhor are occasionally seen.

A few chinkara or ravine deer are to be found in the foothills, which skirt the plain, but these graceful animals are becoming increasingly rare and are now only to be seen singly or in pairs. Wild pig occasionally visit the crops from the hills on the northern side of the valley, while the leopard, the bear, the wolf and the hyaena are now practically extinct. So recently as 1896 a regular sum of Rs. 100 per annum was being paid for the destruction of leopards and wolves which were then found in fair numbers.

The jackal is hunted in the plains and affords excellent sport; the Peshawar Vale Hunt has become famous, while another pack of fox-hounds has been recently raised in Risalpur.

The jackal and the hare are also coursed by parties of villagers with long dogs both in the Jallozai and Tangi Mairas, where this sport is indulged in every Saturday throughout the cold weather.

A list of animals found in the District with their vernacular name is as follows :—

List of Fauna.

English Name.	Latin Name.	Vernacular Name.
Leopard	Felis pardus	Prang or Zmarai.
Markhor or Wild Goat	Capra falconeri	Markhor or Psah.
Urial or Wild Sheep	Ovis vignei	Gad.
Ravine deer or Chinkara	Gazella bennetti	Hosai or Lakhakhewai.
Goral	Cemas Goral	Gad.
Black Bear	Ursus torquatus	Melu.
Wild Pig	Sus cristatus	Sarkuza.
Wolf	Canis lupus	Sharmakh.
Hyaena	Hyaena striata	Kog or Sartita.
Monkey	Macacus rhesus	Bezo.
Jackal	Canis aureus	Gidar.
Fox	Canis vulpes	Lumbara.
Jungle Cat	Felis caus	Pesho.
Otter	Lutra vulgaris	Sanglao.
Porcupine	Hystrix	Shkun.
Hedgehog	Echinus	Shishkai.
Hare	Lepus nuficandatus	Soya.
Mongoose	Herpestes mungo	Naolai.
Rat Mouse	Mus	Magakh.
Pangolin	Manis pentadact	Kishor.

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The small game consists chiefly of Chakor, black and grey partridge and sisi, duck, teal, snipe and quail. Chakor and sisi are to be found under the hills of the border. In winter and spring water-fowl, including many varieties of duck and teal, are to be found by the rivers and reed beds, and good bags may be obtained especially in spring and autumn when the birds are flighting between India and their breeding grounds in the swampy uplands of Russia.

In September and April large flights of quail remain for a short while in the district on their way to or from the steppes of Russia ; many thousands are netted by means of call birds, bularas. High prices are given for fighting quail, which provide a pastime, which at a particular season of the year, is a source of keen interest both in town and village.

Snipe are found in large numbers in February and March in various parts of the District. The best jhils are north of Peshawar, near Pabbi, and in parts of Hashtnagar and the Doaba.

Wild swans have been occasionally seen, the Great European and Indian Bustard are also rare visitors, while the Lesser Bustard or Houbara which is a winter visitor is regularly hunted with hawks from horseback on the stony mairas.

In Yusafzai and Nowshera and under the hills all round the District flocks of sandgrouse are to be seen during the winter months, but they are shy and difficult to circumvent.

The following is a list of game birds found in the District :—

Scientific Name.	English Name.
Swans, Geese and Duck (Antaidae).	
Anser anser	The Grey Leg Goose.
Anser Albifrona	The White-fronted Goose.
Anser erythropus	The Dwarf or Lesser White-fronted Goose.
Anser brachyrhynchus	The Pink-footed Goose.
Anser indicus	The Bar-headed Goose.
Branta ruficollis	The Red-breasted Goose.
Cygnus cygnus	The Whooper Swan.
,, bewicki	Bewick's Swan.
,, minor	Alpheraky's Swan.
,, olor	The Mute Swan.
Tadorna tadorna	The Sheldrake.
Casarca ferruginea	The Ruddy Sheldrake or Brahminy Duck.
Anas platyrhyncha	The Mallard.
Eunetta falcata	The Crested or Falcated Teal.
Chaulelasmus streperus	The Gadwall.
Marecapenelcope	The Wigeon.
Nettion formosum	The Baikal or Clucking Teal.
,, crecca	The Common Teal.

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Scientific Name.	English Name.
Dafila acuta ..	.. The Pintail.
Querquedula querquedula	.. The Garganey or Blue Winged Teal.
Spatula clypeata ..	.. The Shoveller.
Marmaronetta angustirostris	.. The Marbled Teal.
Netta rufina ..	.. The Red-crested Pochard.
Nyroca ferina ..	.. The Pochard or Sun Bird.
,, rufa ..	.. The White-eyed Pochard or White-Eye.
,, Marila ..	.. The Scaup.
,, fuligula ..	.. The Tufted Pochard.
Glaucionetta clangula ..	.. The Golden-Eye.
Erismatura leucocephala	.. The White-headed or Stiff-tailed Duck.
Mergellus albellus ..	.. The Smew.
Mergus merganser ..	.. The Goosander.
Mergus serrator ..	.. The Red-breasted Merganser.
Sarkidiornis melanotus ..	.. The Nukta or Comb Duck.
Asarcornis scutulatus ..	.. The White-winged Wood Duck.
Rhodonessa caryo-phyllacea	.. The Pink-headed Duck.
Nettapus coromandelianus	.. The Cotton Teal.
Dendrocygna javanica ..	.. The Lesser Whistling Teal.
,, fulva ..	.. The Large Whistling Teal.
Anas poecilorhyncha ..	.. The Indian Spotbill or Grey Duck.

Sandgrouse (Pteroclidae).

Pterocles orientalis ..	.. The Large Imperial or Black-bellied Sandgrouse.
,, indicus ..	.. The Painted Sandgrouse.
,, coronatus ..	.. The Coronetted Sandgrouse.
,, alchata ..	.. The Large Pin-tailed Sandgrouse.
,, exustus ..	.. The Common Indian Sandgrouse.

Pheasants and Partridges (Phasianidae)

Lophophorus impejanus	.. The Impeyan Pheasant or Monal.
Alectoris graeca ..	.. The Chukar or Chikor.
Ammoperdix griseogularis	.. The See-see Partridge.
Francolinus francolinus	.. The Black Partridge.
Francolinus pondicerianus	.. Th Grey Partridge.

Quails (Turnicidae).

Coturnix coturnix ..	.. The Common Quail.
Turnix dussumieri ..	.. The Little Button Quail.
,, maculatus ..	.. The Indian Button Quail.
Coturnix coromandelica ..	.. The Black-breasted or Rain Quail.

Crane (Megalornithidae).

Anthropoides virgo ..	.. The Demoiselle Crane.
Grus ..	.. The Eastern Crane or Kulan.

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Scientific Name.		English Name.
	Bustards (Otididae).	
Otis tarda	.. ..	The Great Bustard.
Tetrax tetrax	.. ..	The Little Bustard.
Choriotis nigriceps	.. ..	The Great Indian Bustard.
Chlamydotis undulata	.. ..	The Houbara or Macqueen's Bustard.
	Snipe and Woodcock (Rostratulidae).	
Scolopax rusticola	.. ..	The Woodcock.
Capella nemoricola	.. ..	The Wood Snipe.
,, solitaria	.. ..	The Eastern Solitary Snipe.
,, gallinago	.. ..	The Common or Fantail Snipe.
,, stenura	.. ..	The Pin-tail Snipe.
,, media	.. ..	The Great Snipe.
Lymnocruptes minima	.. ..	The Jack Snipe.
Rostratula bengalensis	.. ..	The Painted Snipe.

Common Birds.

A full survey of the avifauna of the Peshawar District has not been completed but from certain information which has been gathered from time to time, a number of varieties have been regularly identified. Owing to the fact that the country comprises a richly irrigated tract characterized by field crops and a considerable quantity of tree growth, the dry desert country extending to the hills and the swampy areas bordering the rivers containing beds of bulrushes, reeds and tall grasses, besides sandbanks and ravines, and combining a varied climate of extremes of heat and cold with a geographical position astride the main route of migration from the temperate zone to the tropics, it is not surprising that it presents to the ornithologist a field both wide and interesting.

The following is a list of birds which have been identified :—

Latin Name.		English Name.	REMARKS.
Corvus Corax	..	Raven.	
Corvus Coronoides	..	Himalayan jungle crow.	
Corvus frugilegus	..	Rook.	
Corvus cornix sharpii	..	Eastern hooded crow.	
Corvus splendens zugmayeri	..	Sind house-crow.	
Corvus splendens soemmeringii		Eastern jackdaw.	
Nucifraga multipunctata	..	Larger spotted nutcracker.	
Parus major kaschmiriensis	..	Kashmir Grey Tit.	
Parus monticolus	..	Green-backed Tit.	
Aegithaliscus concinnus	..	Red-headed Tit.	
Argya earlii	..	Striated Babbler.	
Argya caudata	..	Common Babbler.	
Molpastes haemorrhous intermedius.	..	Punjab Red-vented Bulbul.	
Molpastes leucogenys leucogenys.	..	White-cheeked Bulbul.	

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Common Birds.

Latin Name.		English Name.	REMARKS.
Molpastes leucogenys humii	..	Hume's White-eared Bulbul.	
Certhia himalayana	..	Tree-Creeper.	
Tichodroma muraria	..	Wall-Creeper.	
Saxicola caprata biclor	..	Pied Bush-Chat.	
Saxicola torquata indica	..	Indian Stone-Chat.	
Saxicola torquata leucura	..	White-tailed Stone-Chat.	
Oenanthe Picata	..	Pied Wheatear.	
Oenanthe capistrata	..	White-headed Wheatear.	
Oenanthe opistholeuca	..	Strickland's Wheatear.	
Oenanthe isabellina	..	Isabelline Wheatear.	
Oenanthe xanthoprymna chrysopygia.		Red-tailed Wheatear.	
Phoenicurus erythronotus	..	Eversman's Redstart.	
Phoenicurus ochrurus phoenicuroides.		Kashmir Redstart.	
Chaimarrhorins leucocerhala	..	White-caped Redstart.	
Rhyacornis fulginosa	..	Plumbeous Redstart.	
Cyanosylvia suecica pallidogularis.		Eastern Red-spotted Blue-throat.	
Saxicoloides fulicata cambaiensis.		Indian Robin.	
Turdus atrogularis	..	Black-throated Thrush.	
Turdus viscivorus	..	Missel Thrush.	
Oreocincia dauma	..	Small-billed Mountain Thrush.	
Monticola solitaria pandoo	..	Blue Rock Thrush.	
Myiophoneus temminckii	..	Himalayan Whistling Thrush.	
Prunella atrogularis	..	Black-throated Accentor.	
Musicapa striata neumanni	..	Spotted Flycatcher.	
Musicapa hypoleuca	..	Pied Flycatcher.	
Siphia parva parva	..	Red-breasted Flycatcher.	
Culicicapa ceylonensis	..	Grey-headed Flycatcher.	
Terpsiphone paradisi	..	Paradise Flycatcher.	
Lanius excubitor lahtora	..	Indian Grey Shrike.	
Lanius Vittatus	..	Bay-backed Shrike.	
Lanius schach erythronotus	..	Rufous-backed Shrike.	
Lanius cristatus isabellinus	..	Isabelline Shrike.	
Tephrodornis pondiceriana	..	Common Woodshrike.	
Pericorocotus brevirostris brevirostris.		Short-billed Minivet.	
Dicrurus macrocercus	..	King-Crow.	
Dicrurus leucocephalus longicaudatus.	..	Ashy Drongo.	
Acrocephalus stentoreus brunnescens.	..	Indian Great Reed Warbler.	
Lusciniola melanopogon mimica		Moustached Sedge Warbler.	
Cisticola juncidis cursitans	..	Fantail Warbler.	
Franklinia buchanani	..	Rufous-fronted Wren Warbler.	
Sylvia curruca minula	..	Small White-throat.	

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Latin Name.	English Name.	REMARKS.
Sylvia curruca affinis ..	Indian Lesser White-throat.	
Phylloscopus collybita tristis ..	Siberian Chiff-Chaff.	
Phylloscopus subviridis ..	Brooks' Willow Warbler.	
Scotocerca inquieta striata ..	Streaked Scrub Warbler.	
Horornis pallidus ..	Pale Bush Warbler.	
Cettia Cetti cettioides ..	Eastern Cetti's Warbler.	
Prinia gracilis lepida ..	Streaked Wren Warbler.	
Prinia inornata ..	Indian Wren Warbler.	
Oriolus oriolus kundoo ..	Indian Oriole.	
Pastor roseus ..	Rosy Starling.	
Sturnus vulgaris porphyronotus	Central Asian Starling.	
Sturnus vulgaris poltaratzskyi ..	Finch's Starling.	
Sturnus vulgaris humii ..	Hume's Starling.	
Acredotheres tristis tristis ..	Common Mynah.	
Acredotheres ginginianus ..	Bank Mynah.	
Uroloncha malabarica ..	White-throated Munia.	
Amandava amandava ..	Red Avadavat.	
Caropdacus erythrinus ..	Common Rosefinch.	
Metaponia pusilla ..	Gold-fronted Serin.	
Hypacanthis spinoides ..	Himalayan Greenfinch.	
Giymnorhis xanthocollis ..	Yellow-throated Sparrow.	
Passer domesticus ..	House Sparrow.	
Passer hispaniolensis ..	Tschusi's Sparrow.	
Emberiza leucocephala ..	Pine Bunting.	
Emberiza schoeniclus pallidior	Reed Bunting.	
Emberiza cia par ..	Meadow Bunting.	
Emberiza melanocephala ..	Black-headed Bunting.	
Emberiza icterica ..	Red-headed Bunting.	
Riparia riparia indica ..	Small Sand-Martin.	
Ptyonoprogne rupestris ..	Crag Martin.	
Hirundo rustica rustica ..	Swallow.	
Hirundo smithii filifera ..	Wire-tailed Swallow.	
Hirundo daurica ..	Striated Swallow.	
Motacilla alba dukhunensis ..	Indian White Wagtail.	
Motacilla alba personata ..	Masked Wagtail.	
Motacilla cinerea caspica ..	Grey Wagtail.	
Motacilla flava thunbergi ..	Grey-headed Wagtail.	
Motacilla citreola calcarata ..	Hodgson's Yellow-headed Wagtail.	
Anthus richardi rufulus ..	Indian Pipit.	
Anthus campestris ..	Twany Pipit.	
Anthus spinoletta blackistoni ..	Water Pipit.	
Alauda gulgula ..	Smaller Skylark.	
Alauda arvensis dulcivox ..	Eastern Skylark.	
Calandrella raytal adamsi ..	Indus Sand Lark.	
Calandrella rufescens persica ..	Sharp's Short-toed Lark.	
Galerida cristata chendoola ..	Franklin's Crested Lark.	
Galerida cristata magua ..	Hume's Crested Lark.	
Ammomanes deserti phoenicuroides.	Desert Finch-Lark.	

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Latin Name.	English Name.	REMARKS.
Zosterops palebrosa occidentaiis	White-Eye.	
Cinnyris asiatica ..	Purple Sunbird.	
Picus squamatus ..	Scaly-bellied Green Woodpecker.	
Dryobates scindianus ..	Sind Pied Woodpecker.	
Liopicus mahrattensis aurocristatus.	Mahratta Woodpecker.	
Lynx torquilla ..	Wryneck.	
Coracias bengalensis bengalensis.	Blue Jay.	
Coracias garrula semenowi ..	Kashmir Roller.	
Merops orientalis ..	Bee-Eater.	
Merops superciliosus javanicus	Blue-tailed Bee-Eater.	
Merops persicus persicus ..	Blue-cheeked Bee-Eater.	
Ceryle rudis leucomelanura ..	Pied Kingfisher.	
Alcedo atthis ..	Common Kingfisher.	
Halcyon smyrnensis smyrnensis	White-breasted Kingfisher.	
Upupa epops epops ..	European Hoopoe.	
Micropus affinis ..	Common Indian Swift.	
Caprimulgus ..	Night Jar.	
Cuculus canorus ..	Cuckoo.	
Eudynamis scolopaceus scolopaceus.	Koel.	
Palaeornis nipalensis cupatria ..	Large Indian Parrakeet.	
Palaeornis torquatus ..	Rose-ringed Parrakeet.	
Asio flammeus ..	Short-eared Owl.	
Strix aluco biddulphi ..	Wood-Owl.	
Bubo bubo bengalensis ..	Indian Great Horned Owl.	
Carine brama ..	Spotted Owlet.	
Pandion haliaetus ..	Osprey.	
Gyps fulvus ..	Griffon Vulture.	
Pseudogyps bengalensis ..	White-backed Vulture.	
Neophron percnopterus ..	Neophron Vulture.	
Gypaetus barbatus ..	Lammergeyer.	
Aquila nepalensis ..	Steppe Eagle.	
Aquila heliaca ..	Imperial Eagle.	
Aquila rapax vindhiana ..	Indian Tawny Eagle.	
Butastur teesa ..	White-eyed Buzzard.	
Cuncuma leucorypha ..	Pallas' Fishing Eagle.	
Haliastur indus ..	Brahminy Kite.	
Milvus migrans govinda ..	Pariah Kite.	
Circus aeruginosus ..	Marsh Harrier.	
Circus macrurus ..	Pale Harrier.	
Circus cyaneus ..	Hen Harrier.	
Buteo ferox ..	Long-legged Buzzard.	
Accipiter nisus nisosimilis ..	Sparrow Hawk.	
Falco jugger ..	Lugger Falcon.	
Falco chiquera chiquera ..	Red-headed Merlin.	
Falco tinnunculus ..	Kestrel.	
Columba livia subsp ..	Blue Rock Pigeon.	

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Latin Name.	English Name.	REMARKS.
Palumbus palumbus casiotis ..	Eastern Wood Pigeon.	
Streptopelia senegalensis cambaiensis.	Little Brown Dove.	
Streptopelia decaocto decaocto ..	Indian Ring-dove.	
Denopopelia tranquebarica tranquebarica.	Red Turtle Dove.	
Rallus aquaticus Korejewi ..	Turkistan Water-rail.	
Fulica atra ..	Coot.	
Gallinula chloropus ..	Water-hen.	
Lobivanellus indicus ..	Red-wattled Lapwing.	
Vanellus vanellus ..	Peewit.	
Charadrius dubius ..	Little Ring-Plover.	
Tringa hypoleuca ..	Common Sandpiper.	
Tringa glareola ..	Wood Sandpiper.	
Tringa ochropus ..	Green Sandpiper.	
Tringa totanus ..	Common Redshank.	
Erolia minuta ..	Little Stint.	
Chlidonias leucopareius ..	Whiskered Tern.	
Gelochelidon nilotica ..	Gull-billed Tern.	
Sterna seena ..	Indian River Tern.	
Sterna melanogaster ..	Black-bellied Tern.	
Rhynchops aibicollis ..	Scissor-bill.	
Ardea cinerea ..	Common Heron.	
Egretta alba ..	Large White Egret.	
Ardeola grayi ..	Indian Pond Heron.	
Nycticorax nycticorax ..	Night Heron.	
Lxobrychus minutus ..	Little Bittern.	
Botaurus stellaris ..	Bittern.	
Podiceps ruficollis capensis ..	Little Grebe.	

Reptiles.

The most common of the poisonous snakes found in the District are the Echis, the common Krait and the Cobra ; amongst the common non-poisonous snakes are Zamenis mucosus (Rat snake), Zamenis mentrimaculatus, Dendrophis pictus (Bronze back tree snake), Dryophis mycterizans (Whip snake), Psammophis schokari (Sind sand snake) and Lycodon (Wolf snake).

A variety of lizards are also to be found, of which the iguana is to be found in dry cliffs and ravines while the common house lizard is universal ; frogs and toads are also common.

Insect pests.

The following is a note on insect pests commonly found in fruit orchards in the Peshawar District.

Fruit Fly.—It attacks peach, plum, apricot, fig and mango.

Life history.—The female lays eggs in the tissue of the fruit, piercing the rind by means of an ovipositor, the sting-like continuation of the abdomen. A number of small white eggs are laid, which hatch in a few days to tiny white maggots. The maggots live on the pulp making tunnels through it and perforating it in all directions damaging the fruit.

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Remedy.—1. Efforts should be made by the use of netting to prevent the flies from reaching the fruit in the egg-laying stage.

2. Every fruit that falls from the tree and every fruit that is found to be infected should be destroyed to prevent the flies emerging and multiplying.

Green Aphis.—It attacks peach, plum, apricot and pear, etc. Small sucking tiny insects found in abundance on the under surface of leaves during the month of late March to the end of July. They are about 1/20th of an inch long coloured dull green and have short processes projecting from the upper surface of the abdomen with which the insects suck the juice from the tiny leaf of the fruit plants and thus ultimately affect the plant, severely. Such plants as a rule have an unhealthy appearance and the lower leaves are covered with a sticky substance. This appearance of the leaf and plant is a symptom of attack by the green aphis.

Remedy.—Tobacco decoction has proved very useful when sprayed at the proper time. Kata Killa is more effective in severe cases.

Black Aphis.—It attacks peach and plum throughout the year. A strong healthy plant resists attack and is less liable to it; and exotic plants not fully acclimatised suffer more than a hardy indigenous variety. Plants growing in bad circumstances with too much moisture or on exhausted land suffer far more than healthy plants.

Life history is similar to that of the green aphis.

Remedy.—Kata Killa and kerosine oil emulsion are more effective than any other insecticides tried so far.

Hairy Caterpillar.—They appear in season on peach, plum, apricot, pears, etc., when the parent moth lay eggs on the plants in large quantities. If in sufficient numbers the caterpillars ravage the plant eating all the leaves. Time of appearance varies with climatic conditions but is largely confined to the rains.

Life history.—The moths lay eggs in clusters on their food plants and the eggs hatch out in a few days. The caterpillar feed for 2 to 4 weeks on the leaves of plants causing much damage. The whole period from egg to egg is 4 to 6 weeks; several broods succeed one another so long as conditions are favourable. The caterpillars are usually black and yellow in colour, with hairs covering the whole body.

Remedy.—Hand picking is the best remedy but Kata Killa can also be safely used with success.

Lemon Caterpillar.—It attacks lime, lemon, orange and other citrus trees and feeds freely upon the leaves of the plant.

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Life history.—These caterpillars hatch from small round yellow eggs laid a few at a time upon the topmost shoots of the plants, where the young caterpillars feed upon the tender leaves. They are at first brown, with white markings closely resembling the droppings of birds. When nearly full grown the colour changes to a vivid green with lateral brown markings.

Remedy.—The simplest method of dealing with this pest is to pick off the caterpillar and destroy them.

Pomegranate Caterpillar.—When the fruit tree is in blossom the female butterfly deposits eggs singly on the flowers. The caterpillar hatches and bores into the growing fruit within which it lives. The larva is of a darkish colour with short hairs; the hindmost end is flattened and forms a shield with which the caterpillar closes the hole it makes in the rind of the fruit.

Remedy.—Netting of the butterfly has proved most effective.

Pests of the cotton plant.

The Spotted Boll-Worm.

Life history.—Eggs are laid by the moth singly on the bracts, bolls and terminal leaves of the cotton plant. Each egg is small measuring not more than 1/5th of an inch across, round and of a bluish colour finely ribbed and marked. Within a few days it hatches into a tiny dark coloured caterpillar which feeds first on the bracts or flowers or eats straight into the rind of the boll, where it cuts its way through the lint and eats the seed. Having destroyed one seed it eats the next. If the bolls are small they frequently drop off. When the caterpillar is full fed it leaves the boll and prepares a cocoon of tough grey silk within which it transforms into the pupa.

The period of pupation is from 8 to 10 days but may be longer in the cold weather. Eventually the moths come out, pair and lay eggs; each moth lays about sixty eggs. The shortest length of life is about one month. Moths fly about at dusk, during the day they hide in the ground or on the cotton plants. They are not attracted by light. In places where the temperature falls, they hibernate in the pupa stage. They also feed on the Bhindi plant.

Remedies.—Certain varieties of cotton show complete or partial immunity to boll-worm. The affected bolls are easily found and burnt. All fallen bolls should be collected and burnt. A useful preventive measure is to remove the plants when the crop is picked. The importance of the Bhindi as an alternative food-plant is also great. When Bhindi is grown the insect can live on it when cotton is not available. Where cotton is a staple crop Bhindi should not be grown. Cotton seeds should be fumigated before sowing to destroy hibernating larvae.

The Pink Boll-Worm.—Like the spotted boll-worm it feeds upon cotton seeds, eating one after the other until it has become full grown. The full grown larva is of a white colour with bright

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pink spots. The young caterpillar is white with a dark head. The larval life varies in duration from two to three weeks. The shortest period for the pupa is from 14 to 18 days after which the moth emerges.

Remedies.—Remedies are the same as those for the spotted boll-worm except that it is attracted by light and the moths can be destroyed by using light traps.

Pests of cane, maize and sorghum.

Moth-borer in sugarcane, maize and sorghum.

Life history.—The female moth flies about the field after dusk and lays eggs on the leaves of the plants. The eggs are very flat, oval, in shape and about 1/25th of an inch across. They are laid in clusters, one partly over-laping another. The number in the cluster varies from 3 or 4 to 20 or more. When first laid they are creamy white after which they turn yellow and then orange before hatching. In about a week the caterpillar comes out. It commences its life as a tiny creature about 1/10th of an inch long, orange in colour with many short dark spines and a black head. It feeds on the leaves of the plant, while it is young and after a week or so enters the shoot or the stem. If possible it spends the rest of its caterpillar life inside the plant. The caterpillar grows until it is a little more than an inch long, it then makes a hole to the outside of the plant, spins a lining of thread inside the burrow near the opening, and rests for two days. Then the skin splits open and the moth comes out. This moth is of a grey brown colour, with long legs and two pairs of wings and has two projecting pales in front of the head which look like a beak. These moths mate and the male dies. In ordinary circumstances when there is plenty of food the whole life history takes about six weeks. The caterpillar is often very destructive to young cane. The withered leaves show that the caterpillar has killed the shoot. During the first five months many young shoots are killed in this way; the plant becoming weak and sickly. When the cane becomes larger the caterpillar attacks the stem. If it can find maize or sorghum it will often leave the cane. In maize, the caterpillar lives in all parts of the plant except the roots and damages the crop severely.

Remedies.—(1). Cut out all the young shoots of cane that are seen to wither. The shoots should be cut low down just below the soil. They should be taken away with the caterpillar or chrysalis inside and burnt.

(2). All attacked shoots of maize and sorghum should be cut and burnt similarly.

(3). Destroy the stubble of sorghum or maize crop after harvest.

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Tobacco cut worm or surface caterpillar.

The moth lays a very large number of small white eggs singly, on weeds or stones. The caterpillar feeds on plants and lives by day in hiding, coming out at night to feed. When half grown they have a habit of biting through the base of the plant, thus cutting it off. The plant is then removed to the burrow in the soil where the caterpillar finds shelter. The damage caused to the young tobacco plant is very great.

Remedies.—The principal and most effective remedy is picking by hand when hoeing round the plant. Clean cultivation prevents and checks their breeding to a very large extent. When the caterpillars attack a crop, heaps of any kind of green vegetation should be placed in the field to attract them. This will not only have the effect of distracting them to some other food instead of the delicate young plants, but large numbers will be trapped in this way and can be collected and destroyed daily.

The use of poisoned baits of bran or bhusa and arseniate is also a remedy.

Leaf-eating beetles.

A large number of coleoptera feed upon the leaves of plants in a manner similar to caterpillars. The life history of these insects is for the most part unknown. The red pumpkin beetle is an orange red beetle not more than 1/4th of an inch in length which is found commonly attacking melons, gourds, cucumbers and other cucurbitaceous plants.

Remedies.—The simplest treatment is to shake them off into an open kerosine tin. The ordinary simple butterfly net is a handy weapon against all such beetles. Where the attack is very persistent a dose of lead arseniate sprayed upon the plants is sufficient to kill the insects.

The desert locust (Schistocerca gregaria).

The desert locust locally known as *Mlakh* is not a permanent inhabitant of the North-West Frontier Province, but visits the province periodically ; it usually breeds and multiplies for a few years, and then dies out, again reappearing at varying intervals.

Recent investigations carried out by the Locust Staff of the Imperial Council of Agricultural Research point to the possibility that the permanent homes of these insects are along the Mekran Coast in South Baluchistan and parts of Sindh, which is a permanent habitat. They occasionally multiply enormously under favourable conditions, and invade Sindh, Rajputana, the North-West Frontier Province and the Punjab and go further East and South. Swarms also enter India from Baluchistan and Afghanistan.

This insect has two broods during the year. The eggs of the first brood, which are laid from February to April, develop into hoppers from March to May, and fliers from May to October. In the second brood the eggs are laid from July to September, hoppers

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The desert locust (Schistocerca gregaria).

develop from August to October while fliers which first appear in September live till May of the following year.

The winged locust does not begin to lay eggs at once. Swarms that acquire wings in the beginning of winter (October to November) do not lay eggs before the following spring (February), and these acquiring wings during the hot months (May and June) begin to lay eggs in July.

Locusts are at first pink in colour. On attaining maturity they turn yellow and stop at each halting place for 2—3 days together for pairing. At this stage they are very sluggish and are not inclined to move. The eggs are laid soon after pairing and are preferably deposited in soft sandy soil. The female makes a burrow in the soil at the bottom of which the eggs are placed at a depth of 2″—4″, in groups of 80—100. A frothy material is secreted at the top of the eggpod with which the burrow is sealed up. A female may lay 6—11 clusters during her lifetime at an interval of 7—15 days.

Locust laying eggs in the soil.

The eggs are orange yellow in colour when freshly laid, and each is $\frac{1}{3}$″ long. They hatch out in 18 to 28 days when laid between February and April, and in 12—15 days when laid between July and September.

Freshly hatched hoppers are about $\frac{1}{2}$″ long and are light yellow in colour, but they soon turn black. They march in swarms, and feed on their way on every kind of vegetation. They cast off their skins five times and become full grown, winged insects in about 6—8 weeks in spring and 3—4 weeks during the monsoon.

The problem of locust control is essentially an international question and in India particularly an inter-provincial question of great importance. An all-India organization is necessary to deal with this pest in its permanent breeding grounds, especially in those tracts where it can breed freely. It is very difficult indeed to control the locust in its winged state, especially when it appears in huge swarms. Locust swarms can often be frightened away or prevented from settling in a particular area by the waving of clothes and beating of gongs.

During cold nights the adults congregate on bushes and trees where they can be burnt very successfully either by means of 'flame guns' or by lighting fires under the bushes and trees on which they have congregated. They can also be shaken down from the plants, collected in bags, and used as human and cattle food.

While copulating, locusts are very inactive and can then be killed by beating with switches or similar instruments.

The eggs can be dug up by means of a khurpa or spade. This measure is usually recommended and the zamindar may be tempted to collect huge quantities, on payment of small rewards. The eggs

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Locust laying eggs in the soil.

so collected may be killed by drying in the sun. The method of egg collection is however expensive and only be adopted as a last resort, because however carefully the work is done, all the eggs cannot be destroyed while eggs thinly deposited are not easy to collect. Hoppers which have escaped collection in the egg stage, have to be dealt with subsequently. This entails extra cost and labour. A large number of eggs can be destroyed by ploughing the field and adjusting the depth of the plough in such a way that the majority of the eggs laid in the soil are exposed. Four or five ploughings are necessary to be effective, but this is not an altogether satisfactory method. The eggs are usually laid on bunds of fields and thus escape the plough.

If possible the egg-laid area should be isolated by digging a trench all round it or by erecting iron sheet barriers with occasional pits along them to form traps, in which they can be collected and destroyed.

Valuable crops and orchards can be protected by erecting tin sheet barriers round them.

Hoppers can be best destroyed by the following methods :—

(1) *Trenching.*—This is perhaps the cheapest and most effective method for the destruction of hoppers. A trench 1′—1 $\frac{1}{2}$′ in depth and 1′—2′ wide, according to the age of the hoppers ; the trench is dug either in front of the moving swarm of hoppers or they may be driven into it by a party of workers armed with sheets and flails, when the trench is full of hoppers, it is earthed up and the hoppers destroyed.

Iron sheet barriers with trenching may be employed as an effective measure of hopper destruction. Iron sheets or tin sheets can be obtained in most places. Barriers may be erected either in a straight line with pits extending along their length, or in the form of a V, with a big pit at the angle.

(2) *Burning.*—After sunset when hoppers have clustered together on bushes, hedges and grass it is possible to burn them in quite large numbers.

A machine called the flame thrower has also been invented for burning hoppers and adults. The fuel used consists of 60 parts of kerosine oil, 30 parts of Diesel oil and 10 parts of petrol. But this method is expensive.

(3) *Baiting.*—Hoppers, as well as the adults, can be destroyed by spreading poison baits, consisting of jaggery three seers, sodium fluosilicate one seer, or white arsenic $\frac{3}{4}$ seers, wheat bran or rice husk 25 seers and water 10 seers.

The bait can either be prepared by kneading the mixture with the hands in a tub, or in a revolving drum, the important point being to mix water and poison uniformly with the bran.

The bait is broadcasted thinly, early in the morning at about five seers per acre. The quantity per acre will, however, vary according to the intensity of the swarms. Sodium fluosilicate is not poisonous to domestic animals and human beings in the quantity in which it would be used.

CHAPTER I. — Descriptive. — Locust laying eggs in the soil.

(4). *Banding*.—Valuable fruit trees can be saved from the ravages of the hoppers by tying round their trunks, bands of glazed paper or tin sheeting up which the hoppers are not able to crawl.

A number of birds, such as crows, starlings, common mynas, partridges, peacocks, Indian rollers and kites, feed on locusts, and when a swarm appears, are frequently found in great numbers.

Fish.

Large numbers of Mahseer and Rohu are caught on the night line and in nets in the rivers, but the angler finds little chance of good sport owing to the variableness of the weather and the shortness of the season. Fair bags may, however, be obtained with the rod in the Swat and Kabul rivers at Abazai and Michni in spring and autumn when the fish are on the move and also at Nowshera and Attock, where a camping expedition by boat makes a very pleasant holiday especially in spring, when the chilwa (a type of minnow), which is the regular form of dead bait used, are working their way up stream to spawn.

(*f*) Climate.

Notes by Flight Lieutenant R. G. Veryard, B. Sc., R.A.F., (Meteorological Branch) on climate, floods and earthquakes in the Peshawar District, for which the Editor is most grateful, are as follows :—

The climate of Peshawar District may be roughly divided into four periods as follows :—

(1) Cold weather	.. December to April.	
(2) Transition period	.. May and June.	Hot weather.
(3) Monsoon period	.. July to September	Hot weather.
(4) Transition period	.. October and November.	

Temperature is normally highest in June, although the record for Peshawar, *i.e.*, 121·6° F., occurred in July, and is normally lowest in December, although the record of 24·7° F., occurred in November.

Rainfall has two maxima, *i.e.*, in March and August, and two minima, *i.e.*, in June and October. The record for monthly rainfall is 17·75 inches in August and the record for daily rainfall is 6·20 inches also in August.

Humidity is greatest in the cold weather and monsoon periods, and least in May and June.

Cold Weather period. December to April.

During this period a succession of depressions cross the Frontier into N.-W. India after travelling right across Persia from the

CHAPTER I. — Descriptive. — (f) Climate.

Mediterranean or Caspian Sea. They first appear in October but owing to their Northward path they only affect Kashmir and the extreme North of the North-West Frontier Province. Occasionally, these depressions have caused moderate rain in October and heavy rain in November, but such occasions are comparatively rare in the Peshawar District. Normally the first spell of unsettled weather occurs about the middle of Decemher, and as the path of the depressions moves Southwards, the rainfall becomes greater. The activity and frequency of these depressions increases in January and February, reaching a maximum in March. Their path then recedes Northwards and by the beginning of May they normally cease to produce heavy rainfall in the Peshawar District, although they continue to cause occasional thunderstorm and duststorms. The depressions are invariably preceded by the appearance of high cloud in the sky and a rise of temperature. The sky gradually becomes overcast with low cloud and visibility deteriorates. Rainfall occurs within 36/48 hours of the appearance of high cloud in January and February and rarely lasts for more than 24 hours but in March and early April the rainfall occurs within 12/24 hours, and may last intermittently for two or three days. In the rear of the depressions there are spells of fine weather with mainly clear skies, and excellent visibility, and even in unsettled weather, there is a tendency for conditions to improve in the forenoon with a decrease of cloud or rain and a temporary improvement in the visibility. These fine spells may last for four or five days or more at the beginning and end of the cold weather period, but are shorter and less frequent from the middle of February to the end of March. Associated with these fine spells are periods of sub-normal temperatures, with severe frosts in December and January and heavy dew in February and March. Occasionally the cold wave at the rear of a depression will cause a fall of snow in the Peshawar District, but this only happens about once in 11 years in January or February. Towards the end of the cold weather, *i.e.*, in early Spring, when temperature begins to rise fairly rapidly, and convection is more pronounced, the passage of a depression is accompanied—generally in the afternoon or evening—by thunderstorms and sometimes hailstorms and there are also occasional violent squalls and duststorms. Hailstones as large as 3″ in diameter have been known to fall in the Peshawar District, and in April 1933, a tornado occurred although this phenomenon may be regarded as extremely rare. Except when there is low cloud and precipitation, visibility is generally good during the cold weather. Surface winds show a marked diurnal variation during settled periods, *i.e.*, light southerly roughly from sunset to sunrise and moderate northerly during the day. In unsettled periods the surface winds are variable and are generally very strong from North-West to West behind a depression. The daily range of temperature is from 20° to 25° F., but owing to the

CHAPTER I. — Descriptive.

(f) Climate.

alternating warm and cold periods associated with the approach and departure of a depression, the temperature may fluctuate to the extent of 40° to 45° in a few days.

Transition Period. May to June.

By the end of April the temperature has generally reached 100° F., and generally reaches 115° or more in May and June. It is normally highest during the third and fourth week in June although night temperatures continue to rise until the end of this period and remain in the vicinity of 80° F., throughout July. The humidity, however, remains very low during the greater part of May and June and the diurnal range is approximately 30° F. The occasional depressions which enter North-West India in this period, although moving along a northerly path, are sufficiently active to cause occasional thunderstorms and fairly frequent duststorms in the Peshawar District. Sometimes they produce heavy rainfall in May and moderate rainfall in June but such occasions are comparatively rare. The duststorms, which normally only last for an hour or two, generally occur in the evening or at night and cause very bad visibility. Even when conditions are not unsettled, visibility is poor owing to pronounced dust-haze—particularly in the afternoons. Surface winds are generally light and variable with an occasional hot north-west to westerly wind from the hills. The wind swings round to a north to north-westerly direction after sunrise and becomes fresh and gusty in the afternoon or evening owing to the effect of strong insolation. The violent winds associated with duststorms generally blow from a north-westerly direction and occasionally reach gale force (40 m. p. h. or more.)

Monsoon Period. July to September.

The initial effect of the monsoon in the Peshawar District is to increase the humidity, and after the dry air of May and June, the atmosphere in July becomes moist and oppressive and remains so until the end of September. August is normally a most unpleasant month in spite of the occasional falls of rain, as in addition to the heat and humidity, the diurnal range of temperature falls to 20° F., or even less. Although the continuous monsoon rains of Southern India are not experienced in this district, there are frequent spells of cloudiness, and when a monsoon depression moves towards the Frontier, moderate heavy rainfall occurs sometimes lasting for two or three days and causing local floods. The precipitation is greatest from the middle of July to the end of August and decreases rapidly during September. As much as 6·20 inches of rain has been known to fall in 24 hours during August, the record for the month being 17·75 inches. The greater part of the rainfall in this period is caused by the instability of moist air owing to strong convection ; and thunderstorms are frequent over the surrounding hills. The thunderstorms, which are sometimes accompanied by

CHAPTER I. — Descriptive. — (f) Climate.

hail, usually occur in the evening or at night and there are also occasional duststorms in the afternoon or evening. Visibility is mainly good after rain has fallen otherwise it is fair to poor owing to dust-haze in July and August, improving gradually in September. The diurnal variation of wind direction mentioned in the preceding periods is not so marked in July and August owing to the effect of the monsoon current which penetrates the disrtict from the East and South-East. Nevertheless, the most frequent direction is between North and North-West during the day—the velocity tending to increase in the afternoon and evening. When a monsoon depression passes in the vicinity of the district, the winds become strong and squally, sometimes reaching gale force. As in May and June, there is an occasional hot wind at night which blows into the Peshawar Vale from the surrounding hills. The temperature which sometimes exceeds 110° in July and August (the record for Peshawar being 121·6° in the latter month) falls appreciably in September, the daily range increasing to 25°, and, by the end of this month, the nights are comparatively cool.

Transition Period. October and November.

This is normally the most settled period of the year in the Peshawar Vale. The sky is generally clear and visibility good. Early depressions occasionally cause brief spells of rain and low cloud, but heavy rainfall is rare, particularly in October when the normal amount is only ·16 inches. Surface winds are usually light and variable in the mornings and evenings, and moderate with occasional slight gustiness in the afternoons. Temperature fall fairly rapidly, the diurnal range being about 30°—35° F. Frosts begin to occur by the end of November—the lowest temperature for Peshawar, *i.e.* 24·7° F., having been recorded in this month.

(g) Rainfall.

There is a rain gauge at each of the Tahsil headquarters. In addition to these stations are maintained in each Tahsil as shewn in the following table :—

	Tahsil.	*Station.*
CHARSADDA ..	Abazai	(Irrigation Department)
	Dussehra	(Ditto)
	Harichand	(Ditto)
	Khanmahi	(Ditto)
	Utmanzai	(Ditto)
	Zeum	(Ditto)
MARDAN ..	Hamzakot	(Ditto)
	Katlang 2	(Irrigation Department and Civil.)
	Kharkai	(Irrigation Department)
	Mardan	(Ditto)
	Narai	(Ditto)
	Shahbazgarha ..	(Ditto)

CHAPTER I. — Descriptive.

(g) Rainfall.

Tahsil.		*Station.*
SWABI	Gohati	(Irrigation Department.)
	Jagganath	(Ditto)
	Shiwa	(Ditto)
NOWSHERA	Cherat	(Civil Department)
	Nizampur	(Ditto)
PESHAWAR	Nahakki	(Ditto)
	Saddar Kacheri	(Ditto)

Rainfall statistic will be found in Tables 3, 4 and 5 of the B Volume of this Gazetteer. The year 1920-21 was one of almost complete drought. Excluding this year the average rainfall at the headquarters of the various Tahsils for the period 1916-17 to 1927-28 is shewn in the subjoined table :—

Tahsil.	*Average rainfall (in inches).*
Charsadda	14·7
Mardan	22·8
Swabi	27·3
Nowshera	16·6
Peshawar	13·6

The table illustrates one important feature in the Peshawar rainfall, *viz.*, that the northern and eastern portions of the district get considerably more rain than the south and west. The moisture bearing currents apparently sweep from the east along the base of the northern hills. By the time these reach Peshawar, however, the moisture with which they are laden has been largely deposited. Currents from the south pass up the Indus valley and creep round the eastern extremity of Cherat range carrying rain to the north and east. The Cherat range, however, intercepts the rainfall from these currents which might otherwise be deposited round Peshawar in the southern and western corners of the district. The lowest average rainfall is in the Peshawar Tahsil 13 inches— and the highest in Swabi 27 inches.

The seasonal aspect of the rainfall is illustrated in the following table which shows for the same period the average rainfall in the two seasons June to September and October to May.

Tahsil.	*Average rainfall (inches).*	
	June to September.	October to May.
Charsadda	6·6	8·3
Mardan	12·5	10·3
Swabi	15·8	11·5
Nowshera	7·5	9·0
Peshawar	5·4	8·5

CHAPTER. I — Descriptive. — (g) Rainfall.

In Charsadda and Peshawar rain falls mostly in the winter months. The difference between the summer and the winter rainfall in these Tahsils is more than the above figures show. The reason is that the period for which averages have been taken includes two years, 1916 and 1926, in which the rainfall in the month of August was exceptionally heavy. In Mardan and Swabi the rainfall in the summer months is heavier than in the winter. This is an advantage, for rain in August and September not only helps to mature the kharif crop but also permits early ploughings for the following rabi to be done in time. The seed time for wheat in the Peshawar district is October 15th to November 15th. October and November all over the Peshawar district are, however, very frequently rainless months. On the whole however in the matter of distribution also the northern and eastern portions of the district are more favourably situated than the southern and western. The bulk of the summer rains fall in August. They arrive therefore too late and end too soon to make effective kharif cropping possible. Generally speaking, therefore, it will be found that the autumn crop in Peshawar can only be grown with the aid of irrigation.

The following table compares for the same period the average number of rainy days in each Tahsil in the two seasons June to September and October to May :—

Tahsil.	June to September.	October to May.
Charsadda	9	18
Mardan	12	21
Swabi	16	23
Nowshera	12	17
Peshawar	7	20

The north eastern portions of the district then are more favourably situated than the south and west not only in the amount of rainfall which they receive but in its distribution. As might be expected also in the Mardan and Swabi Tahsils, the rainfall is heavier near the hills to the north than in the plain land outwards from the hills.

CHAPTER I. — Descriptive. — (h) Earthquakes.

Peshawar lies in a zone of pronounced seismic activity passing through north India, the unstable belt occupying the region of the north-western Punjab and the Kashmir and Kumaon Himalayas. Count deMontessus de Ballore in his Memoir on the Seismic Phenomena in British India states: "The neighbourhoods of Peshawar, Rawalpindi and Attock are very unstable, without having suffered to any great extent. A great dislocation, crossed by numerous secondary faults, separates the Tertiary basin of Rawalpindi from the ancient rocks. So we can suppose that the forces from which these faults have proceeded manifest themselves still in the shape of earthquakes. Ruins, at least partially of seismic origin, are seen in many ancient castles built on the hill-tops." According to D. N. Wadia, M.A., B.Sc., of the Geological Survey, Peshawar district has been recorded as the epicentre of some eight earthquakes, of moderate to high intensity, felt at different intervals, during the last 150 years or so. Accurate data regarding most of these quakes are not available. The latest shock of any importance which had as its centre of origin the area round Peshawar was experienced on the 1st February, 1929 ; it was of an intensity sufficient to crack the walls of several houses and buildings and to damage the minaret of the Jumma Masjid (Intensity VIII of the Rossi Forel scale of earthquake intensities). The epicentral tract of this earthquake is regarded as enclosed by an ellipse, enclosing on its border Drosh, Peshawar, Srinagar and Gurais.

(i) Floods.

Floods are not uncommon in the Peshawar District, and are likely to occur when there has been intense rainfall over the Frontier and Kashmir Hills, especially in the period of the monsoon when rivers are already swollen on account of the melted snow from the Himalayas and when evaporation is relatively small owing to the high humidity of the air. The most disastrous flood in the Peshawar District occurred in 1858 when the Indus rose 80 feet above its lowest level at Attock. The most striking result of the rise was the reversal of the current of the Kabul River, which flowed backwards at the rate of ten miles per hour, flooding Nowshera and causing immense damage to property. Floods have also been caused by landslips or by the bursting of a glacier which has formed a dam across the upper reaches or tributaries of the Indus. Water accumulates in the rear of the glacier until the pressure is so great that the dam bursts. Floods due to this cause occurred in August 1929 when the glacier dam on the Shyok, a tributary of the Indus, burst causing considerable damage in the Peshawar District. A week later in the same year there were serious floods due to heavy monsoon rain. On both occasions the water at Attock rose within a few feet of the level of the great rail and road bridge on which the Frontier depends for its most vital communications with internal India, and as in early years the house-holders of Nowshera were forced to leave their bungalows, many of which were destroyed.

Section B.—History.

CHAPTER I.—B.

History.

(a) Early History.

The Peshawar Valley appears first in history as forming part of the ancient kingdom of Gandhara. This name of Gandhara figures in Sanscrit literature from the earliest times and it is used by the Chinese pilgrims also who visited the kingdom in the fifth, sixth and seventh centuries of the Christian era. Strabo describes a country which he calls Gandaritis as lying along the river Kophes (Kabul) between the Choaspes and the Indus. The ancient capital of the district was Pushkulavati from which is obviously derived the Peukelas of Arrian, the historian of Alexander the Great. The position of the capital is vaguely described by Arrian and Strabo as "near the Indus." The geographer Ptolemy however fixes it upon the eastern bank of the Suastene or Swat. On this and on the itinerary of the Chinese pilgrim Hiuan-Tsang General Cunningham identified the site of Peukelas as near the modern twin towns of Charsadda and Prang.

The Chinese pilgrims were drawn to Pushkulavati as here was the famous stupa where the Lord Buddha was said to have made an alms offering of his eyes. Actually in their day the ancient capital had been superseded in political importance by the new town of Parashawara or Peshawar.

There are no authentic records of the tribes seated about Peshawar in these early days. It is, however, established that they were of Indian origin. It has been conjectured with some show of probability that they were an off-shoot from the race of Yadu who were either expelled or voluntarily migrated from Gujrat c. 1100 B. C. and who were identified afterwards near Kandahar and in the hill country round Kabul. Some authorities would actually find in the Gaduns who reside in the hills to the north-east of Swabi and in the Hazara District a last remnant of this ancient race.

With the invasion of Alexander the mists which obscure the early history of the countries near the Indus river in the north-west begin to clear. According to Arrian, who wrote in Greek an account of Alexander's Asiatic expedition called the "Anabasis of Alexander," the armies of the Macedonian king reached the Indus by two separate routes—one direct through the Khyber Pass and the other accompanied by Alexander himself through Kunar, Bajaur, Swat and Buner (326 B. C.). The first Greek invasion however left little trace on Peshawar. Alexander had hardly left India when the valley came under the sway of the Buddhist King Chandra Gupta (the Sandrokottos of the Greek historian) who reigned 321-297 B. C. In 323 B. C. Alexander the Great died at Babylon. About 20 years later Seleucus attempted to recover the Indian possessions of the Greek empire and passed the Indus with an army for this purpose. He was content however in the end to conclude a treaty with the Buddhist king by the

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(a) Early History.

terms of which all the territories claimed by the Greeks east of the Indus together with the Peshawar and Kabul Valleys west of that river were formally ceded to Chandragupta, who furnished Seleucus in return with 500 elephants. Chandragupta was succeeded first by his son Bindusara and then by his famous grandson Asoka (269-227 B. C.). Asoka's fame rests chiefly on his position as the great patron of Buddhism. As such he has often been compared to Constantine the Great, the royal patron of Roman Christianity. In his reign the Buddhist faith was extended to Peshawar, Kabul and Kashmir. This is the period of the famous rock edicts —inscriptions cut into hard rocks or pillars of stone by command of the king himself and often recording his own words. The object of these inscriptions was ethical and religious rather than historical or political. They were not, like the equally famous cuneiform inscriptions of the Persian King Darius, intended to convey to posterity a record of conquests or of the extent of a mighty empire but to further the temporal and spiritual welfare of the subjects of the Buddhist king. One of these edicts was graven on rock near the village of Shahbazgarha in Yusafzai. Its characters may now be traced with difficulty after the lapse of more than twenty centuries. It remains, however, a curious relic of this older time and a reminder that human empires have their day.

The Peshawar Valley was later to see a revival of Brahmanism when Buddhist monks were massacred and driven out. The Greeks too again appeared under Menander, King of Bactria. Scythian and Indian masters followed, the latter finally retaining control of the valley till the 7th century of the Christian era.

Fa Hian, a Chinese pilgrim, visited the Peshawar Valley in the fifth century A. D. and was followed some two centuries later by his countryman and co-religionist Hiuan-Tsang. During the visit of the former Buddhism was still the dominant religion of the inhabitants of the valley but at the time of the latter's pilgrimage it was fast losing place.

The Buddhist faith had therefore prevailed in the country round Peshawar for upwards of nine centuries. It can easily be imagined therefore that the antiquities of this period in the Peshawar Valley are of peculiar interest and importance.

For places of archæological interest reference may be made to Chapter IV, and for objects of art to Appendix No. 3.

Numerous coins of various periods—Grecian, Bactrian, Scythian, Hindu and Muslim—have been found at these sites and elsewhere in the district. Collections of these may be viewed at the Museum at Peshawar and at Lahore. There have been several well-known private collections also. Some of the finest Gandharan sculptures extant are to be seen in the Guides' Mess at Mardan.

CHAPTER I.—B.

History.

(b) The coming of the Afghans.

Before the close of the seventh century a new race—the Afghans or Pathans—appeared upon the scene. This people is first heard of as holding the hills of Ghor and Suliman about the middle of the seventh century A. D. at the time when Persia first succumbed to the force of Mohammadan arms. Against the Arab wave of conquest the Pathans appear not only to have held their own but to have commenced about the same period a series of attacks upon their Indian neighbours of the countries bordering on the Indus. Ferishta records a campaign of 70 pitched battles in five months when in the event the Pathans succeeded in wresting a portion of the plain country near the Indus from the Rajahs of Lahore. Joined later by the Gakkars who at this period held all the country from the Indus to the Jhelum the Pathans c. 700 A. D. compelled the Lahore rulers to cede to them all the hill country west of the Indus and south of the Kabul river on condition of their guarding that frontier of Hindustan against invasion. Even after this date however the plain of Peshawar and apparently the Jalalabad plain still further west together with the hills to the north including modern Swat, Buner, etc., were occupied by tribes connected with India who appear to have been left unmolested.

In the 10th century Peshawar came for the first time under a foreign yoke when Sabuktagin of Ghazni defeated Jaipal, the Hindu Prince of Lahore, near Laghman in Afghanistan and drove his armies across the Indus with great slaughter (978 A. D.). The conqueror took possession of all the country west of the Indus and left his Lieutenant Abu Ali as Governor of Peshawar with an army of 10,000 horses.

In this campaign the Pathans sided with Sabuktagin and furnished soldiers to his army.

Sabuktagin was succeeded in the year 997 by his celebrated son Mahmud. The Hindu princes of Lahore had made repeated attempts to recover their trans-Indus territories, and in the reign of Mahmud, the plains of Peshawar were the scene of many great battles. The first of these encounters took place in 1001 near Nowshera when the Hindus were again routed, Jaipal himself being taken prisoner. The Pathans prior to this battle had changed their allegiance and sided with Lahore. They were severely chastised therefor by Mahmud and as they had by now become converted to the Mohammadan faith, they were afterwards true to their allegiance and joined the Sultan in all his wars against the infidels.

For his invasions of India in 1017 and 1023 Mahmud made Peshawar the rallying point of his forces of which Pathans now formed an integral part. The Pathan chiefs were treated with special favour in his camp and he encouraged the tribesmen to

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(b) The coming of the Afghans.

settle in the hill country west of Peshawar with a view to their forming a bulwark between his own country and that of his enemies of Hindustan. From this time and for a century and more Peshawar remained a province of Ghazni under Mahmud's numerous successors. Under the later princes of this line the place acquired considerable importance as a central stronghold of their dominions which then extended to Lahore whither the royal residence had also been transferred.

The Dilazaks.

The first settlement of any tribe of undoubted Afghan origin in the plains of the Peshawar District took place, as will be subsequently related, in the fifteenth century. Long before this date however sections of the Dilazak tribe, to whom some authorities attribute Pathan descent but whom the Pathans themselves declare to be of Indian origin, had settled round Peshawar.

The Dilazak by their superior numbers overweighed and finally absorbed the indigenous population which had held the valley prior to their advent. The latter are described as few in number—a quiet race chiefly pastoral and still unconverted. In the eleventh century the Dilazak—intermarried and much fused with the previous indigenous population—held all the plain of Peshawar south of the Kabul river and their settlements spread even to the modern Chach tract on the left bank of the Indus.

They paid tribute regularly at this period to the local Governors appointed from Ghazni.

In the same century the Pathans of Ghor rose in revolt against their Ghaznavite over-lords and the empire founded by Mahmud was destroyed.

Many extensive immigrations of Pathan tribesmen into the hill country west of Peshawar date from this period. The invasion of the Peshawar Valley by Pathans in force was however due to other causes.

The Pathan traditional history of the occupation of the Peshawar Valley, perhaps little more than an epic, is as follows :—

Two Pathan brothers Khakhai and Ghori had in the earlier times given their names to two of the great divisions of the nation then seated round Kandahar. The country in possession of the tribe was held jointly by both sections. As numbers increased partition of their territory was forced upon them and in the division which ensued the Khakhais, being the weaker section, received an unequal share. Even from this portion they were subsequently ejected by their stronger Ghori kinsmen, and accompanied by Utman Khel and Mohammadzai sections belonging to other divisions they left their ancient seats and about the middle of the 13th century settled near Kabul. Here they increased in numbers and wealth and finally came to be grouped into three principal

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The Dilazaks.

clans Yusafzais, Gigianis and Turkilanis. Restless and turbulent they came into conflict with Ulug Beg (who was the eldest son of Shiroch, the son of Taimur and uncle of Babar), who then ruled at Kabul, and were finally driven out of their new habitations also. Leaving Kabul they settled in Basaul and round Jalalabad. They endeavoured to take possession of Bajaur but were repulsed. Finally three sections—the Yusafzais, Gigianis and Mohammadzais—entered the Peshawar plain, where they begged a portion of land from the Dilazaks on which to settle. This was granted and the new-comers settled in the Charsadda Doaba. They did not however for long sustain the rôle of suppliants. Native historians lay the blame for the quarrel which ensued on the cattle-lifting propensities of the Dilazaks but the contrary is the more likely supposition. In any case a great battle Pathan *v.* Dilazak—eventuated and the Dilazaks were routed with great slaughter. After their defeat practically the entire tribe is said to have left the country north of the Kabul river and fled precipitately to Hazara. The Pathans proceeded to partition the vacant land among themselves. The Gigianis received the Doaba as their portion, to the Mohammadzais was assigned Hashtnagar, and to the Yusafzais the remainder of the country north of the Kabul river. Later the Yusafzais, bent on further conquests, prepared to take possession of Swat moving for that purpose to Skhakot. Making a faint attack on the Mora Pass—a manœuvre which it is interesting to note was repeated by the British forces in 1895—they occupied the Malakand Pass by night and fell upon the astonished Swatis who were instantly routed. Lower Swat became from this date a possession of the Yusafzais.

Meanwhile the seats of the Khakhai Pathans in Basaul and Jalalabad were occupied by the Ghori clans—Khalil, Mohmand and Daudzai. These spread eastward till they occupied the hills between Lalpura and the Peshawar Valley, now the country of the upper Mohmands. This was the state of affairs at the end of the fifteenth century.

In the year 1505 the Emperor Babar, who had acquired the sovereignty of Kabul and Ghazni in the previous year from the usurper Mokim, invaded Peshawar *via* Jalalabad (then called Adinpur) and the Khyber Pass. He made however no prolonged stay in the valley, being diverted on a marauding expedition towards Kohat and Bannu and returning by the Sakhi Sarwar Pass and Bori to Ghazni. Ten years later he turned his attention to the Pathans and invaded and subdued Bajaur and Swat. Descending from Swat Babar harried the plain lands of the Yusafzais and Mohammadzais and erecting a fort at Peshawar, he left a garrison there as a point d'appui for his invasions of India. The first of these followed in 1519 when he crossed the Indus above Attock and

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defeated the Gakkars in the Chach. His subsequent invasions of India did not affect the tribes about Peshawar who were left very much to themselves and reverted to their previous condition of independence. Babar died at Agra in 1530.

In the reign of Humayun his son the Ghoria Khel Pathans—Khalil, Mohmand and Daudzai—entered the plain of Peshawar. Dilazak sections still held the country south of the Kabul river. The branch of the Khattaks known as the Akora Khattaks settled soon afterwards with the permission of Akbar on the south of the Kabul river in the vicinity of Akora. They were originally under one chief Khushal Khan who undertook to protect the road from Attock to Peshawar receiving in return a grant of land between Khairabad and Nowshera. The tribe has been fully described in Section C. of this Chapter.

Akbar's Campaigns in Peshawar.

In 1586 the Emperor Akbar on his return from Kashmir passed through the Peshawar Valley and determined on the subjugation of the Pathan tribes. Several expeditions were undertaken and the plain country was easily subdued. When his armies attempted to force the Swat Passes, however, they were three times repulsed by the tribesmen with heavy lossses. Realising after these defeats the futility of becoming involved in a guerilla warfare in the hills where the enemy could not be forced to a decisive action, the Emperor's commanders satisfied themselves with occupying positions in the plain where they fortified themselves and prevented the Pathans from cultivating their lands. This measure proved so harassing to the tribes that they tenderd a more or less nominal submission which enabled Akbar to accept an agreement from them and to turn his attention elsewhere. No more complete subjugation of the Peshawar tribes was attempted in Akbar's time. He confined himself to keeping open the road to Kabul and maintaining a partial control over the tribesmen by commanding their cultivation.

Some time about the end of the 16th or the beginning of the 17th century occurred the great schism in the Yusafzai tribe. This tribe upon first taking possession of their present seats were accompanied by three Sheikhs of great repute and sanctity. To one of these, Sheikh Mali, was entrusted the work of dividing the new territory among the several branches of the tribe.

In Kandahar and Kabul the latter had been known by one common appellation—Yusafzai. As their numbers increased however and their possessions were enlarged, two divisions sprang up —Yusafzai and Mandanr—the latter being the descendents of Mandanr, the nephew of Yusaf. Both Yusaf and Mandanr being descended from Khakhai, Sheikh Mali awarded both sections an area of hill country with a complementary plain tract and these were partitioned by lot among the several clans and sub-divisions.

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Akbar's Campaigns in Peshawar.

The two main sections remained for some time united in their new seats but dissensions ensued which were enhanced and possibly originally instigated by Moghal intrigue. Finally the Yusafzais of Swat and Buner arose and expelled all Mandanr tribesmen from these territories. The latter leaving their women in Chamla descended to the plain and retaliated by expelling the Yusafzai families settled there. The Baizai section only of Yusafzais who made a stand in the Lundkhwar Valley were not ejected at this time. Later also they continued to hold this valley with the aid of Khattak auxiliaries whom they called in to assist them in their struggle with Mandanr. In modern days, however, only a few communities of true Yusafzai remain in the plain. The Lundkhwar Valley is now mainly occupied by the descendants of the same Khattak auxiliaries who came to assist the Yusafzais and ended by occupying most of the tract. Three villages only in Baizai, namely Matta, Shamozai and Babozai, remain inhabited by true Yusafzai. Elsewhere in the plain the Mandanr section was left in sole occupation.

Reigns of Jahangir, Shah Jahan and Aurangzeb.

The state of the district remained unaltered during the reign of Jahangir and Shah Jahan. The Pathan tribes rendered a nominal allegiance to the Delhi Emperors punctuated by periods of commotion and turbulence when a weak Governor or a foreign war furnished them with an opportunity. At length in 1668 they openly revolted and crossing the Indus in large numbers they devasted Chach and cut the line of communication between Kabul and Delhi. They suffered a reverse near Attock but at Peshawar defeated the royal troops sent by Amin Khan, Governor of Kabul, to suppress the emeute. For a time the insurgent Pathans were sole masters of the Peshawar plain and in the almost continual fighting of these years the Yusafzais gained a great reputation for valour and martial prowess. Aurangzeb, who was now on the throne of Delhi, marched in person at the head of an army to re-establish the authority of his Government. Arrived at Hassan Abdal he conducted the general course of the operations from there, the actual command in the field devolving on his son Sultan. The struggle persisted for two years 1673—1675 till finally the Emperor was compelled to agree to terms which left the Pathans practically independent and withdrew his forces to India.

Khushal Khan Khattak.

This period is distinguished in Pathan annals by the verses and deeds of the renowned Khushal Khan, the Khattak chief, poet, patriot and warrior. Khushal Khan has left a history and some poems of considerable merit—the latter indited in the days of the Pathan struggle with the Moghals. To rouse the Pathan youth and excite their patriotism, the great deeds of their forefathers are recounted in glowing stanzas, while the young men of the day are taunted for their lack of manly spirit and martial ardour.

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Khushal Khan Khattak.

Though somewhat artificial in form due to the influence of the Persian mode, these poems breathe a spirit of patriotism and a love of the Pathan countryside which have made them live on the lips of Peshawar villagers right down to the present day. Nor was Khushal Khan less active as a soldier than as a patriotic bard; he led his Khattaks well in many a fight and once at any rate obtained a signal victory over the Moghal forces in the low hills opposite Akora, an occasion rendered memorable by the flight of his Yusafzai allies whose baseness on that day he has recorded in a poem full of spirit. On one occasion he was captured and for three years suffered captivity in Gwalior Fort. In the end, however, he was liberated in exchange for some imperial prisoners of rank who had been captured by the Pathans. He returned to Akora and resumed at the head of his tribe the guerilla warfare against the Moghals for which his name will always be remembered with pride by Peshawar Pathans.

Nadir Shah.

The successors of Aurangzeb retained nominal possession of Peshawar but the Empire of the Moghals was now declining and kings at Delhi had neither the power nor the inclination to make any further attempts to control the rude tribes of the valley. Followed the invasion of Nadir Shah and the surrender of Peshawar by its Moghal Governor, the new invader crossed the Indus in 1738, defeated the Imperial forces and extorted from Mohammad Shah a treaty by which all the trans-Indus countries were ceded to the conqueror. Peshawar therefore once again passed from the eastern to the western Empire. Affairs in Khurasan however occupied so much of Nadir Shah's attention up till the time of his assassination nine years later that he was able to take little interest in his new province. The Yusafzai, the Khattaks and the hill tribes remained practically independent as before paying no tribute. The Khalils, Mohmands, Daudzais, Gigianis and Mohammadzais however as being more accessible were forced to pay tribute to Nadir Shah's Governors at Peshawar through their chiefs. Some of the latter were in the habit of travelling occasionally to the distant court and bringing back with them grants of land and patents exempting them from payment of tribute, some of which still exist.

The Durani Kings.

The death of Nadir Shah (1747) was followed by the establishment at Kandahar of the Saddozai branch of the Durani dynasty in the person of Ahmad Shah. For the first time the Pathan tribes of the Peshawar Valley were now to come under the rule of a prince whom they could in some manner regard as their native king. During the 26 years of Ahmad Shah's vigorous and active reign, the plains of Peshawar were brought under more complete control than any previous Government had been able to attempt, at any

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rate since the days of the Pathan invasion. Expeditions penetrated even into the Yusafzai Valleys while in the country nearer Peshawar the levy of the King's tribute was put on a more regular basis, the sums to be paid being fixed for each village though these were still recovered and paid through chiefs of clans.

Taimur Shah.

Taimur Shah succeeded his father in 1773 but proved himself a voluptuous and indolent prince. Peshawar was his favourite residence, and here he kept court with much pomp and splendour attracting to the city a large concourse of nobles and adventurers from the surrounding countries. During his reign the well-known Kazi Khel came to be a power in the land. Trading on the weakness of the king they gradually accumulated all the public offices in their own hands. In the exercise of powers of Government they became notorious for their corrupt and avaricious habits. Outside in the district there was much confusion. The Pathan chiefs were engaged in constant feuds among themselves. Agriculture was neglected and the district relapsed into the state of practical independence which had been usual in the days of the Moghals.

Shah Shuja at Peshawar.

The death of Taimur Shah in 1793 left the throne to be contested by his sons. The struggles and adventures of these princes make a romantic if confusing page of oriental history. Peshawar was concerned most with the cause and fortunes of Shah Shuja, the last of the Saddozai dynasty, and the puppet of the first Afghan War. The latter proclaimed himself King in Peshawar and attempted to gather the Pathan tribes of the district to his standard. He was driven out and took refuge at Chora in the Khyber. Marching on Peshawar again for a second attempt he was defeated in a pitched battle near Tahkal on the Jamrud road. By 1809 however he had gained an entry into the city and in that year received with courtesy and honour the British mission headed by Mountstuart Elphinstone. Elphinstone's account of his mission to this court at Peshawar contains in absorbing description of the geography, manners, customs and politics of the Afghanistan of that day, centred as it was largely in Peshawar ; and to this day no better introduction could be prescribed to the student of Peshawar history. It is entitled the account of his mission to Kabul, though in fact Elphinstone never went beyond Peshawar. Some time later Shah Shuja was again driven out by his brother Mahmud, or rather by that prince's famous Lieutenant, Fateh Khan of the Barakzai branch of Duranis, followed the dastardly murder of Fateh Khan at the instigation of his master and the revolt of the Barakzai. During all these disturbances Peshawar remained in a constant state of excitement and commotion—possession of the city passing from one ruler to another with bewildering frequency. No ruler stayed long enough to be able to exercise any control over

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the tribes of the valley who enjoyed practically complete independence. The Afridis, always at the disposal of the highest bidder, had espoused the cause of Shah Shuja who was of course compelled in return to pay handsomely for their support. In addition to payments for special services, the Afridis had also to receive the $1\frac{1}{4}$ lakhs subsidy which had been paid to them for some years now for keeping the road to Kabul open.

(c) Sikh period.

Shah Shuja after his many vicissitudes found at last a resting place under British protection at Ludhiana (1815). Meanwhile the Sikhs had appeared upon the scene. Attock fell to Ranjit Singh in 1814, and in 1818 a Sikh army advancing on Peshawar overran the country as far as the foot-hills. At length in 1823 Azim Khan determined to try his strength with this new power and marched with a large army from Kabul to Peshawar. The Sikhs crossed the Indus to meet him. Kharrak Singh was left to hold the right bank of the Kabul river and bar the way of the troops expected for Peshawar, while Ranjit Singh with the flower of his army crossed to the left bank opposite Akora. Azim Khan had sent his brother Samand Khan to raise the Yusafzai and Khattak clans while he himself with his regular troops moved out from Peshawar. On his arrival at Nowshera he found Samand Khan already engaged with the enemy on the level land north of the river near Pir Sabak. Azim Khan was unable to cross to his brother's aid and remained a helpless spectator of the combat which ensued. The Pathans fought with desperate valour, but could make no headway against the superior numbers and discipline of the Sikhs, frequently rallying however round the low hill near Pir Sabak village; they bore down bravely on the enemy, who towards evening, began to show signs of wavering. The Sikhs had at this late hour almost lost the day, had not Ranjit Singh himself seizing a standard and plunging in where the fight was thickest rallied his men for a final charge. The last stand was made at sunset by a party of 200 Yusafzais who died fighting to a man. In this action 10,000 Pathans are said to have been slain. With them on the other side fell that gallant old warrior, Phulla Singh, the intrepid leader of the Akalis who five years before had led the way into the breach at Multan and who was on this day no less conspicuous for his gallantry. A Sikh shrine of great repute at Pir Sabak, endowed with two-thirds of the revenue of the village, remains as a memorial of a brave man and a gallant soldier.

The Sirdars, Azim Khan and Dost Mohammad, who had not taken any part in the battle, after the defeat fled to Kabul and Ranjit Singh advancing to Peshawar placed the town under tribute, and after a short stay, withdrew across the Indus. Azim Khan did not long survive this defeat, and on his death, Dost Mohammad Khan, Barakzai, succeeded to the chief authority at Kabul.

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The Peshawar Valley lay now at the mercy of Ranjit Singh. No permanent occupation however was at this period attempted. Subject to the payment of a yearly tribute the Government remained in the hands of the Barakzai Sirdars, Ranjit Singh for his part contenting himself with sending an army annually to receive tribute and to keep up the terror of his name. The Sikh armies on these annual marches indulged in the most reckless depredation—to mention one instance only during the years when these expeditions were recurring, most of the fruit trees in the famous Peshawar gardens were felled to provide fuel for the camp ground of the troops. The approach of the Sikh army through the district was the signal for the removal of property and valuables, even of the window and door frames of the houses. Crowds of women and children fled frightened from their homes and villages and the country presented the appearance of an emigrating colony.

The Yusafzai country was similarly exposed to depredation. Ranjit Singh, having tasted of the Yusafzai valour in 1823, had at first no wish to renew conclusions with this tribe. Being encamped, however, with his army near Gandgarh on the left bank of the Indus, the Yusafzais provided him with the necessary provocation. Depending on the Indus to protect them, the Pathans began to slaughter kine on the right bank over against the Sikh camp. Ranjit Singh unable to restrain himself at the insult ordered his troops to cross. His generals would have had him desist from the attempt, pointing to the danger of attempting to ford a river like the Indus, but he was not to be deterred. A body of irregulars first plunged in and crossed though with heavy loss. Mr. Allard's regular regiments of cavalry followed and maintaining good order crossed with impunity. The Pathans, thunderstruck at the boldness of this exploit, attempted no resistance but fled to their villages closely pursued by the infuriated Sikhs. An indiscriminate slaughter ensued in Yusafzai in which hundreds of men, women and children were put to the sword.

Hari Singh.

Ranjit Singh himself withdrew to Lahore in 1824 leaving his famous general Hari Singh Nalwa in command on the frontier with a force of 12,000 men. It was these troops who carried out the annual marches to Peshawar to which reference has already been made. Hari Singh in this difficult command displayed the utmost activity combined with soldierly qualities of the first order. The Pathans of Peshawar, who cannot but hate his memory as that of a most tyrannical oppressor, are fain to acknowledge his bravery and skill. The tribute levied from the Yusafzai was not fixed but depended on his will and consisted of horses, hawks and such sums in cash as he could collect as a fee for escaping a military visitation. The tribute of horses was, we read, commuted in

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1853 to a tax of Rs. 4 per house. Hardly a village escaped being looted and sacked during Hari Singh's regime and the ruins of old villages burnt to the ground by his troops may still be seen in Yusafzai. His name to this day is used as a bogey with which to frighten children and with "Hariraghe" (Hari's here) the Mohmand mother is said even now to still her crying child. This state of affairs continued for several years, Ranjit Singh evincing no desire to take advantage of his position and annex the valley. The intrigues of the Barakzai Sirdars in Peshawar, however, finally brought upon them their own destruction and Peshawar was formally occupied by the Sikhs in 1835. For the next two years, during which Hari Singh continued to command west of the Indus, the Sikhs were unmolested in Peshawar. A new fortress—the present Peshawar Fort, though of late it has been much restored—was built on the site of the old Bala Hissar and garrisons were stationed at selected points on the border. A mobile column was also located in the angle between the Indus and Kabul rivers on the left bank of the latter and covered by a strong fort at Jahangira. These measures naturally consorted ill with the temper of the Pathan chiefs round Peshawar. The Arbabs—as the chief men of the Khalil and Mohmand clans are called—were accustomed to a life of license and disorder. During Hari Singh's regime many of them went across the border from where they organized raiding gangs which roamed about the district and rendered all travelling unsafe.

Towards the end of 1836, Hari Singh decided to construct a fort at Jamrud at the mouth of the Khyber Pass. Against the advice of the friendly chiefs a fortress—the present Jamrud Fort was built and garrisoned. Amir Dost Mohammad Khan sensed in this measure a preliminary to a further advance by the Sikhs with possible designs on Kabul. He determined therefore to send an army to oppose the construction of the fort and once more to attack the Sikhs. In the month of April 1837 a great battle was fought round Jamrud and in the mouth of the Khyber. The accounts of this action are various and victory has been claimed by both parties. The Sikhs however held their ground while the Duranis retired by night in disorder, many of their troops not staying their retreat till they reached Kabul. While victory must therefore be held to have remained to the Sikhs the advantage was dearly bought by the death of Hari Singh, their great Commander. Sikh rule was now confirmed throughout the district and, tyrannical though it was, it can hardly have been more odious to the inhabitants than that of the Durani Sirdars. Ranjit Singh found it to his advantage to assign whole *tappahs* (*i.e.*, land held by a single tribe) to the latter in *jagir*. Thus Said Mohammad Khan received Hashtnagar and Pir Mohammad Khan the Doaba. Sultan Mohammad Khan was placated with the revenues of Kohat and

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Hangu. In this way the Lahore Government was relieved of responsibility for some of the most troublous parts of the district. Hashtnagar being held in free by a Durani Chief, Ranjit Singh avoided unnecessary contact with the Mohammadzais, a turbulent restless tribe, while he was equally freed from responsibility for the raids of all the petty frontier tribes on the Swat border. The presence of a Durani Sirdar in the Doaba again saved him from annoyance by the Mohmands. A portion of this *tappa* was however retained under the direct control of the Peshawar governor and a garrison was placed at Shabkadar where a fort—the present Shabkadar Fort—was built by Sirdar Tej Singh in 1837. On the Afridi border he assigned large grants to the Khalil and Mohmand Arbabs taking care that the villages close to the frontier should form the greater part of their *jagirs*. Similar grants were made to the chiefs of powerful and remote villages from which the collection of revenue would, in any case, have been attended with difficulty. Having thus after a fashion secured his outer frontier by foregoing the revenues, he was in a position to employ his available strength in controlling the inlying tracts nearer to Peshawar.

In Yusafzai, the revenue was still collected by the periodical despatch of columns of troops into that country. No permanent administration, such as might have embroiled him in a prolonged struggle with the tribes north of the Kabul river, was ever attempted.

General Avitabile, Governor of Peshawar, 1838—42.

Hari Singh was at first succeeded by Sirdar Tej Singh, who was shortly relieved by General Avitabile (known to the present day among Pathans as "Abutabella.") This officer held charge as Governor of Peshawar from 1838—42 and acquired as great a celebrity among the people for his conduct of the internal administration as Hari Singh had gained for his military achievements. On first taking possession of the valley the Sikhs had left the land revenues very much as they existed under their predecessors, the Duranis. In 1837 the demand had been slightly raised by Sirdar Tej Singh. The state of the district, however, rendered the realisation of the enhanced demand impossible in practice, and in 1838 General Avitabile again reduced it to the earlier figure. In the following year the demand was indirectly increased by nearly 20 per cent. on account of the recovery of the same amount in Nanakshahi which had previously been paid in Peshawar currency. The revenue recovered in this year amounted to nearly nine lakhs of rupees. It is interesting to observe that this sum represents a far higher demand on the land actually assessed than is recovered at the present time after a lapse of nearly 100 years. This was the annual demand during the next years till in 1842 it was still further increased by Tej Singh. No material change occurred after this date until the district was annexed by the British. The

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General Avitabile, Governor of Peshawar 1838—42.

revenue of *tappahs* and villages was usually farmed out to Arbabs and influential maliks. Where none such were available, leases were granted to Hindu capitalists. Agents of the latter class came to be spread all over the district, and these naturally employed every available means for exploiting the cultivators to whom so much of the produce only was left as was sufficient for a bare subsistence. The nominal share of the produce claimed by the Government was one-half, but the extra fees which were demanded on every possible excuse, and the advances, etc., which had to be adjusted afforded the farmers and their minions opportunities for unlimited extortion. The latter almost invariably collected the Government demand in kind so that at every crop the homes of the villagers were invaded by swarms of rapacious and ill-paid menials. The realisation of revenue from the more powerful members of the community was accomplished with great difficulty—often force had to be employed. Arbabs and maliks constantly fled to the hills to avoid payment of revenue and if powerful enough to cause trouble from there were usually after a short interval pardoned and restored to their former positions. Thus Mohammad Khan, the Mohmand Arbab who farmed the revenues of that *tappah* in 1837, fled to Adam Khel country where he remained for four years. In his absence a member of another branch of the family was appointed Arbab, but as he was unable to control the tribe, General Avitabile had Mohammad Khan back in 1840 under promise of the grant of a *jagir* to him of Rs. 6,000 per annum which was actually increased subsequently by S. S. Tej Singh and Sher Singh to Rs. 8,550 per annum. The Khalil Arbabs likewise after having several times absconded across the border were recalled and granted a *jagir* of Rs. 12,000 per annum exclusive of their hereditary property which they enjoyed revenue free.

Under the Sikh regime, the maintenance of internal order was scarcely attempted. Blood feuds between villages and families led to pitched battles in broad day-light but the Government only interfered to inflict a fine, usually in those cases only where it felt strong enough to do so. Raids from across the border were of frequent occurrence, and as far as the Government was concerned, remained unavenged. The law of the land was the old Pathan tribal custom unabated by any civilizing influence descending from the ruler of the time. The Sikhs, in fact, refused to consider disturbances not directed against themselves as casting any discredit on their rule. Government troops were held mostly in reserve at Peshawar with a few out-posts on the frontiers, *e.g.*, at Shabkadar and Bara Forts.

Yet when the Sikhs punished they punished savegely. The frequent destruction of refractory villages kept up the terror which their arms had inspired in the time of Hari Singh, and the gibbets outside the city walls which attracted the notice of British officers

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on their way through Peshawar to Kabul told their own tale. Towards members of hill tribes mercy was considered quite unnecessary. These were invariably sent to the gallows on apprehension. Other and less reputable means were employed against them. One of the terms on which Karm-ul-din Khan of Chamkani held his *jagir* was that he should produce twenty Afridi heads annually. In later days this Khan was heard to describe with perfect ingenuousness the treacherous methods he was sometimes compelled to adopt in order to fulfil the conditions of the fief.

As permanent masters of the valley the Sikhs found that attack upon their hill neighbours could not be conducted with the same successful energy which had marked their periodical invasions under Hari Singh. Their commitments had increased and parts of their energies was absorbed by the mere holding of the valley. The conduct of expeditions against the tribes on their border was now visibly weaker and less enterprising. They were attended if not with actual reverses at any rate with such doubtful injury to the enemy that their occurrence came to be avoided where possible.

Avitabile's troops, for instance, accompanied by Mohmand and other levies, were unable to make any impression on the Adam Khel Afridis, and far from reaching and inflicting loss on the villages of Bori and Janakor, which were their objective, the Government forces were unable even to hold the Garhi Chandan ridge against the tribesmen. An attack on Prang Ghar in the Utman Khel foot hills was equally abortive, and in an attempt to surprise Pandiali they could not advance beyond Chingai, a small village immediately within the hills opposite Matta Moghal Khel, where they destroyed a few huts with a loss to themselves of between 400 and 500 men. Later Peshawar itself came to be very weakly held, and during the troubled times which followed upon the death of Ranjit Singh, the Sikh forces were greatly reduced. In 1841 when Captain Mackeson applied to General Avitabile for a detachment of Sikh troops, the General assured him that he had not 2,000 men, all told, at his disposal.

General Avitabile was relieved in 1842. Of his character there are various opinions. In the district he has left a name for administrative talent tarnished by excessive cruelty. The latter was perhaps forced upon him by the nature of the times and the character of the people whom he was called upon to rule.

(d) Beginning of British influence.

Sirdar Tej Singh who succeeded him was Governor at Peshawar for four years. He is described as lacking in energy and enterprise but as a mild and just ruler—the latter probably by contrast with General Avitabile. His successor was one Sirdar Sher Singh. After the first Sikh War of 1846 Sirdar Golab Singh was appointed Governor on behalf of the Durbar with Major George Lawrence representing the resident at Lahore.

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Major Lawrence arrived at Peshawar early in 1847. His duties as described by himself in his book "Forty-five years service in India" were to act as a friendly adviser to the Sikh Officials and not to interfere directly except when justice could not otherwise be obtained. He was also responsible for the control of the large garrison at Peshawar, now not less than one-third of the whole army of the Durbar. During 1848-49 the Sikh troops at Peshawar mutinied and Major Lawrence was forced to withdraw to Kohat. He was received there with every demonstration of friendship by Sultan Mohammad Khan (the chief of the "Peshawar Sardars," and the ancestor of King Nadir Shah, the reigning King of Afghanistan).

(d) Beginning of British influence.

Sultan Mohammad Khan however eventually determined to yield to the importunities of his Sikh masters and handed Major Lawrence and his family over to them as prisoners. After the defeat of the Sikh army and the annexation of the Punjab Major Lawrence was in April 1849 appointed Deputy Commissioner of Peshawar. In December 1849 an expedition was sent to the Yusafzai border to punish the Yusafzai village of Babozai for refusal to pay revenue. The village is situated in a remote glen on the Buner border and received the aid of the trans-border villages of Pallai, Zormandi and Sher Khana, certain Utman Khel villages within the district; these were also punished, and the force successfully withdrawn to Peshawar.

(e) Annexation after the Sikh War.

In 1850 the expedition against the tribes of the Kohat Pass was conducted by General Sir Charles Napier, the Commander-in-Chief in person. Major Lawrence accompanied the force as Political Officer. In the same year he was succeeded as Deputy Commissioner by Major (afterwards Sir H. B.) Lumsden, the first Commandant of the Corps of Guides, to be succeeded by the famous John Nicholson in 1857. At this time the Commissioner of the Peshawar Division was that other well-known Frontier Officer, Herbert Edwardes.

The following account of the events of 1857 is taken from the Punjab Mutiny Report :—

(f) The Mutiny.

"The Peshawar Division, comprising our north-western frontier, and inhabited throughout by turbulent and warlike people, as are also our neighbours beyond the border, was a source of the greatest anxiety throughout the crisis. It is made up of the hills and valleys of the Kohat and Peshawar Districts, our most northerly possessions trans-Indus, and the mountainous district of Hazara, cis-Indus. Kohat and Hazara were held by portions of the old Punjab irregular force; but in the valley of Peshawar a strong garrison of the regular army had always been maintained. In the beginning of May 1857 perfect peace reigned in Hazara and Kohat. Their irritable and bigoted, but simple and manly races, had been tamed by easy revenue and kindly rule into that chronic contentment which is the nearest approach to loyalty that new conquerors can expect. In Peshawar the same ease and prosperity

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prevailed; but for one crime or another almost every powerful tribe beyond the border was under a blockade—the Malikdin Afridis for the assassination of a police officer; the Zakkakhel Afridis and the Michni and Pandiali Mohmands for a long course of raids and highway robberies; the Kukkikhel Afridis for the murder of a British officer at the mouth of the Khaibar Pass; and the people of Totye for harbouring escaped criminals. The people of Punjtar, though not actually under ban, were known to be meditating mischief, and to have called in to their assistance a detachment of Hindustani fanatics from Sitana. Thus the valley of Peshawar stood in a ring of repressed hostilities. Beyond that mountain ring lay the kingdom of Kabul, over the disastrous memories of which some treaties of friendship had freshly drawn a veil. Three British officers, Major H. Lumsden, Lieutenant P. Lumsden, and Doctor Bellow, were on a political mission at Kandahar—envoys to-day, but possible hostages to-morrow. On the western frontiers of Kandahar hovered the skirmishers of the Persian army, which had captured Herat in breach of treaties with the English. Such was the state of our north-west border when the electric telegraph flashed up intelligence of the beginning of the mutiny of the native army at Meerut. The events at Peshawar will be read with a painful interest. This district contained a large native force which for the most part proved mutinous to the core, to restrain whom, and to keep in check the fierce spirits within and beyond our border, we had but few Europeans and other reliable troops; while it was very probable that on the slightest provocation the Amir of Kabul might pour an army through the Khaibar to overwhelm us when we were hardly in a condition to offer any opposition. How these difficulties were grappled with and overcome by the able officers, civil and military, then in authority at Peshawar, how the disaffected Purbis and Hindustanis were rendered innocuous and the wild mountaineers of the country enlisted on our side, will be narrated in the following paragraphs. The late lamented Brigadier-General John Nicholson was at the time of the outbreak the Deputy Commissioner of this district. The military forces in the valley, consisting of about 2,800 Europeans and 8,000 native soldiers, of all arms, with 18 field guns and a mountain battery were commanded by Brigadier Sydney Cotton. It was on the night of the 11th May that intelligence arrived by telegraph from Delhi that sepoys from Meerut were burning the houses and killing the Europeans. This intelligence was confirmed on the following morning by a second message from Meerut, stating that the native troops were in open mutiny, and the European troops under arms defending barracks. Prompt measures were taken to meet the coming storm. A movable column of picked troops was determined on to put down mutiny in the Punjab. Orders were the same day (12th May) issued for the 55th Native Infantry to march from Nowshera and relieve the Guide Corps in charge of the fort of Mardan, and for the Guides, on being relieved, to join Her Majesty's 27th Foot at Nowshera. A rigid examination of sepoy correspondence in the post office began. The 64th Native Infantry, of whom particularly suspicions were entertained, was broken up into three detachments and marched to different out-posts as if to meet an expected raid of the Mohmands, and was thus much crippled for intrigue, whether in its own ranks or with other regiments. Brigadier Neville Chamberlain, commanding the Punjab Irregular Force, was invited over from Kohat to join in a council of war. Early on the following morning news was received of the disarming of the native troops at Lahore.

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The council of war, composed of General Reed, commanding the Peshawar Division, Brigadier Sydney Cotton, Brigadier Neville Chamberlain, Colonel Edwardes, and Colonel Nicholson, assembled on the forenoon of the 13th, andthefollowing measures were determined on, all of which received the approval of the Chief Commissioner: 1st, the concentration of civil and military power in the Punjab by General Reed (the senior officer) assuming chief command and joining the headquarters of the Chief Commissioner at Rawalpindi, leaving Brigadier Cotton in command of Peshawar; 2nd, the organization of a movable column of thoroughly reliable troops to assemble at Jhelum, and thence to take the field and put down mutiny wherever it might appear in the Punjab; 3rd, the removal of a doubtful sepoy garrison from the fort of Attock and the substitution of a reliable one in that important post; and 4th, the levy of 100 Pathans under Fatteh Khan, Khattak a tried soldier, to hold the Attock ferry, a vital point in the communication between Peshawar and the Punjab. Brigadier Chamberlain was also deputed to consult further with Sir John Lawrence, and an abstract of the above measures was telegraphed to every station in the Punjab. On the same day (the 13th) the Guide Corps marched from Mardan six hours after it got the order, and was at Attock (thirty miles off) next morning, fully equipped for service—" a worthy beginning," writes Colonel Edwardes, " of one of the rapidest marches ever made by soldiers for, it being necessary to give General Anson every available man to attempt the recovery of Delhi, the Guides were not kept for the movable column, but were pushed on to Delhi, a distance of 580 miles, or 50 regular marches, which they accomplished in twenty-one marches with only three intervening halts, and those made by order. After thus marching twenty-seven miles a day for three weeks, the Guides reached Delhi on the 9th June, and three hours afterwards engaged the enemy hand to hand, every officer being more or less wounded." On the 16th a lithographed circular drawn up by Captain Bartlett, Cantonment Joint Masgistrate, in the common character of sepoy correspondence, and in their own provincial dialect, containing an appeal to every loyal feeling and personal interest of the native soldiery, was despatched to many stations of the army, with how little effect is well-known. On the same date General Reed and Brigadier Chamberlain joined the Chief Commissioner at Rawalpindi, and Colonel Edwardes was also summoned to a conference. Before starting, he, with the consent of Sir John Lawrence, left orders with Colonel Nicholson to raise a force of 1,000 Mooltani horse. On the 18th permission was given to increase them to 2,000, for it soon became apparent that, whatever gave rise to the mutiny, it had settled down into a struggle for empire, and that Delhi must be regained at any cost. Dark news kept coming up from the provinces, and a rapid change was observed in the native regiments. Precautions began. The treasure (about 24 lakhs) was removed from the centre of cantonments to the fort outside, where the magazine was, and a European garrison was placed in it. The Brigadier removed his headquarters to the Residency in the centre of cantonments, which was appointed as the rendezvous for all ladies and children on any alarm by day or night. The troops in garrison were divided into two brigades under the Colonels of the two European regiments with guns attached to each. European guards were placed in the artillery lines, and a watch was set on every ferry of the Indus.

About this time intelligence was received that the 55th Native Infantry, both at Nowshera and Mardan, and the detachment of 10th Irregular Cavalry

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at the latter place, were in a state of discontent; a wing of Her Majesty's 24th Regiment was therefore ordered from Rawalpindi. The native newspaper at Peshawar having published an incendiary report that the Khelat-i-Ghilzai regiment had murdered its officers, its editor (a Persian) was immediately put in prison. The movable column was now organized and placed under the command of Brigadier Chamberlain. Major Beecher, Deputy Commissioner of Hazara, contributed to the column one of the two Irregular Infantry regiments stationed in Hazara. On the 21st May Colonel Edwardes returned to Peshawar and found the aspect of affairs gloomy in the extreme. The most rancorous and seditious letters had been intercepted from Muhammadan bigots in Patna and Tanesar to soldiers of the 64th Native Infantry, revelling in the atrocities that had been committed in Hindustan on the men, women and children of the "Nazarenes," and sending them messages from their own mothers that they should emulate these deeds, and if they fell in the attempt, they would at least go to heaven, and their deaths in such a case would be pleasant news at home. These letters also alluded to long series of correspondence that had been going on, through the 64th Native Infantry, with the fanatics in Swat and Sitana. Another important letter which had been despatched by the 51st Native Infantry at Peshawar to the 64th Native Infantry and the Khelat-i-Ghilzai Regiment at the outposts had a few days before come to light. It ran as follows: "This letter is sent from the Peshawar Cantonment to the whole Heriot Regiment" (name of the 64th Native Infantry). "May it reach the Subadar Bahadur." After some Hindu apostrophes, it proceeds "for the rest, this letter is written to convey from the whole camp at Peshawar obeisance and benediction" (from Brahman to Brahman) "and salutation and service" (from Mussalman to Mussalman) "to the whole regiments of Heriot and Khelat-i-Ghilzai. Further, the state of affairs here is thus, that on the 22nd day of the month the cartridges will be given to the Dubaran Regiment; so do whatever seems to you proper. Again, " (*i.e.*, it is repeated)" the cartridges will have to be bitten on the 22nd instant. Of this you are hereby informed. On reading this letter whatever your opinion is so reply. For considering you as our own, we have let you know before hand. Therefore do as you think right. This is addressed to you by the whole regiment. O brothers, the religion of Hindus and Muhammadan is all one. Therefore all you soldiers should know this. Here all the sepoys are at the bidding of the Jemadar, Subadar-Major and Havildar-Major, all are discontented with this business, whether small or great. What more need be written? Do as you think best. High and low send their obeisance, benediction, salutation and service." (Postscript by another hand). "The above is the state of affairs here. In whatever way you can manage it, come into Peshawar on the 21st instant. Thoroughly understand that point. In fact, eat there and drink here (a proverb for letting no delay intervene)." Strange to say, this letter was given up by the men of the 64th to their officers. There is very little doubt that the regiment was disaffected, and it is supposed that they acted thus because, being broken up into three detachments, and being unable to act together, and having ascertained that the Khelat-i-Ghilzai Regiment would not act with them, they thought it better to endeavour to gain a name of loyalty for themselves. Another letter in the Persian character was found on the person of a faqir in a small bag (or housewife, for holding antimony and snuff) which was concealed under his arm-pit. It was as follows: "My beloved Mullah, salam, salutations

to you. After salutation and good wishes, this is the point, that instantly on receiving this, on the 2nd day of the festival of the Eed, you must—yes, must come here ; and if it be easy, bring a few pounds of fruit with you. Now is the time, admit no fear into your heart. Such an opportunity will not again occur. Set out I enjoin you—signed Faqir Mullah Najim." There is no doubt that this was an invitation from Muhammadan conspirators in the garrison to Muhammadan conspirators at the outposts to come in with a few English officers' heads and join in a rising on the second day of the Eed, *i.e.*, the 20th May. Warned by these discoveries and by secret information, Colonel Nicholson endeavoured to raise levies through the chiefs of the district. But the time had passed. It became known that Delhi had fallen into the hands of the mutineers, and men remembered Kabul. Not a hundred could be found to join so desperate a cause as ours. In this extremity Colonel Edwardes applied to Kohat for assistance, and Captain Henderson sent 100 levies under Bahadur Sher Khan, the Bangash Chief, who gathered about fifty more Afridi volunteers as he came through the Kohat Pass. But the train of mutiny had been already fired. A detachment of the 55th Native Infantry, on duty at the Attock ferry, broke into open revolt and marched off towards Nowshera, being joined on the way by another detachment of the 24th Native Infantry which was escorting commissariat stores to Peshawar, the two bands mustering about forty or fifty men. Intelligence of this having been sent by a horseman across country to Nowshera, the mutineers were met at the entrance of cantonments by a party of the 10th Irregular Cavalry, disarmed and taken prisoners. But no sooner did the companies of the 55th stationed in Nowshera see their comrades in this plight, than they broke out and fired on the sowars, who dispersed. The mutineers (now some 200 strong) then broke open the regimental magazine, and, having supplied themselves with ammunition, rushed to the bridge-of-boats to cross the Kabul river and join the main body of the 55th at Mardan. The bridge had, however, already been broken up by the Executive Engineer, Lieutenant F. S. Taylor, so the sepoys betook them to the boats ; some were drowned, but the majority got safe to the other bank. The sowars of the 10th Irregular Cavalry did not join the mutineers, but they did not act against them.

The news of this revolt did not reach Peshawar until midnight, and it became evident that desperate measures must immediately be resorted to. It was resolved to disarm the native troops early the following morning, and to call in the aid of the mountaineers, to keep whom in order these very native troops had been maintained in the valley. This measure was determined on under the strenuous opposition of the commanding officers of the condemned corps ; some had "implicit confidence" in their regiments ; others advocated "conciliation ;" while one officer predicated that his men "would attack the guns if called on to give up their muskets." Nevertheless, a parade was ordered at 7 a.m. on the morning of the 22nd when it was determined to disarm the 5th Light Cavalry and the 24th, 27th and 51st Regiments, Native Infantry. The other native troops in Peshawar were the 21st Native Infantry (who were spared because it had declined to set a mutinous example and because one infantry corps was indispensable for carrying on the duties of the station) and the 7th and 18th Irregular Cavalry ; for at that early stage of the revolt, it was hoped that they would be kept quiet by their stake in the service, and it would be easy (after disarming the other regiments) at any time to coerce them. It remained, however, to be seen whether the

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condemned regiments would submit to be disarmed, and if they resisted, whether the three excused regiments would not fraternise with them at once, and reduce the struggle to the simple issue of the black and white races. At the appointed hour the troops paraded under arms, the two European regiments (Her Majesty's 70th and 87th) and the artillery taking up positions at the two ends of the cantonment, within sight of the parades, ready to enforce obedience if necessary, yet not so close as to provoke resistance. The sepoys were completely taken aback; they were allowed no time to consult; and isolated from each other no regiment was willing to commit itself. The whole laid down their arms; and it is said that, as the muskets and sabres were hurried into carts, here and there the spurs and swords of English officers fell sympathisingly on the pile. The result of this measure was at once apparent. as the civil officers rode to the disarming, a very few chiefs and yeomen of the country attended them, apparently to see which way the tide would turn; "as we rode back," writes Colonel Edwardes, "friends were as thick as summer flies, and levies began from that moment to come in." As fast as they came in they were enrolled, and, humanly speaking, to the levying of this militia the preservation of the border at this critical period may be mainly ascribed. Afghans though fanatical, are yet more avaricious, and gladly brought their arms to our market. A large number of footmen were collected in a short time. Good horses are scarce in that country; "but the head men of every village have two or three hacks, and the enlistment of their farm servants on these rips attached all the hemlets one by one to our cause, and got up quite a hearty feeling." Colonel Edwardes gives a graphic and amusing sketch of these enlistments, "Long before time," he writes, "crowds of candidates for employment thronged the gateways and overflowed into the garden; the jockeys of unconquerably vicious horses endeavoured to reduce them to a show of docility by galloping them furiously about till the critical moment of inspection came. At last sick at heart from the receipt of a bad telegram from the province, but endeavouring to look happy, out I used to go and face some hundreds of the chiefs and yeomen of the country all eager to gather from the Commissioner Sahib's countenance how the 'King of Delhi' was getting on. Then the first horseman would be brought up. The beast perhaps would not move. The rider, the owner, and all the neighbours would assail him with whips, sticks, stones and Pashto reproaches that might have moved a rock; but nothing would do till the attempt was given up, and the brute's head turned the other way when he went off at a gallop amid roars of laughter from the Pathans, who have the keenest perception of both fun and vice. No. 2 would make a shift to come up, but every man and boy in the crowd could see that he was lame on two or three legs. Then the argument began; and leg by leg, blemish by blemish, the animal was proved by a multitude of witnesses (who had known him for very many years) to be perfectly sound. And so the enlistment went on from day to day affording immense occupation, profit and amusement to the people, and answering a great many good ends. Now and then an orderly of the Hindustani Irregular Cavalry admirably armed and mounted, would pass the spot and mark his opinion of the 'levies' by a contemptuous smile. But nevertheless he told his comrades in the lines that the country people were all with the English and that it was of no use to desert or to intrigue."

On the night of the disarming, about 250 of the sepoys of the 51st Native Infantry deserted and fled in every direction. They were promptly seized

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by the people of the district and the police, and, extraordinary to say, were brought in alive, though loaded with money. The ringleader, the Subadar Major of the regiment, was hanged before the whole garrison on parade, and was the first mutineer executed at Peshawar. Return we now to the Nowshera mutineers. It was soon reported that both the 55th and 10th Irregular Cavalry at Mardan were in a state of disaffection—the former regiment having threatened to murder their officers, and the latter to "roast" Lieutenant Horne, the civil officer stationed there. As soon, therefore, as the disarming had been accomplished at Peshawar, measures were taken to deal with the disaffected troops at Mardan. Major Vaughan's corps was ordered from Attock to Nowshera to protect the families of Her Majesty's 27th Regiment against any return of the mutineers or any outbreak of the detachment of the 10th Irregulars. At 11 o'clock on the night of the 23rd a force of 800 European Infantry, 250 Irregular Cavalry, horse levies and police, and 8 guns left Peshawar under command of Colonel Chute, of Her Majesty's 70th accompanied by Colonel Nicholson as Political Officer, and, after being joined by 200 Punjab Infantry from Nowshera under Major Vaughan, reached Mardan about sunrise of the 25th. But no sooner did this force appear in the distance than the 55th (with the exception of some 120 men) broke from the fort and fled tumultuously towards the Swat hills. A pursuit was made by the whole force, but the mutineers had a long start, and the ground favoured them. The guns and infantry were unable to come up with them ; the Irregular Cavalry only pretended to act ; but Colonel Nicholson (who was twenty hours in the saddle and under a burning sun must have traversed seventy miles on that day) hurled himself on the fugitives with a handful of police sowars, and did fearful execution amongst them ; 150 dead bodies were numbered on their line of flight ; thrice that number must have borne off wounds ; 150 were taken prisoners. The people of the border rather favoured than opposed them, and about 500 made good their escape into Swat. The ultimate fate of these men is told in the Hazara Gazetteer. Colonel Spottiswoode, of the 55th unable to endure the disgrace of the corps he had so loved and trusted, died by his own hand. It subsequently appeared that there had been long intrigue going on between the 55th and 64th Native Infantry and the 10th Irregular Cavalry and the Hindustani fanatics in Swat. And now another cloud seemed gathering on the frontier. The noted outlaw Ajun Khan came down to Prang, invited, as it was believed, by our Hindustani troops in the fort of Abazai, at the head of the Swat river. Nothing seemed more likely than that he would be joined by the fugitives of the 55th, come down to Abazai, and get the fort betrayed to him by the garrison, when the whole frontier would have been in a flame. But the danger was promptly met. The force under Colonel Chute was strengthened and moved rapidly to cover the threatened outposts. It was seen that, after disarming four regiments and routing another, we still had a force in the field standing on the aggressive. Ajun Khan withdrew into the hills, and our little force encamped on the border until Delhi should be regained. But Delhi was not to be recovered by a *coup de main* and months of painful anxiety were yet to be endured.

About this time the Commissioner issued a proclamation that any deserter might be killed wherever found in the district, and the property on his person appropriated by the captors. About forty or fifty sepoys

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were killed in consequence in making for the Indus, and this destroyed all confidence between the soldiery and the people. Now, too, the Multani Pathans from the Derajat began to arrive, and the aspect of affairs greatly to improve. It may be mentioned as an instance of the strange things that happened in those days, that a party of 300 of the Mullikdin Afridis (who were under embargo, as has been previously mentioned) marched into cantonments armed to the teeth, and said they had come to fight for us and be forgiven. They formed the nucleus of one of the new Punjab regiments. The several detachments of the 64th at the outposts were one by one disarmed by the column under Colonels Chute and Nicholson, and by other forces sent out from cantonments for the purpose. Meanwhile General Cotton had not been idle, he had been dealing out stern justice to such of the mutineers as had openly commited themselves; and he now turned his attention to making the most of his reliable material. Volunteers from the Queen's infantry regiments were mounted and armed with the horses and weapons taken from the 5th Light Cavalry, under the denomination of the "Peshawar Light Horse." Subsequently a limited number of selected sowars of the 5th Light Cavalry were associated with them. The Sikhs and other Punjabis were picked out of the several Hindustani regiments of the line and formed into a separate corps, which subsequently did good service. A battery of 9-pounder guns lying in the magazine was manned by European volunteers from the Queen's Infatry regiments and horsed by the horses of the 5th Light Cavalry. In like manner the native troop of horse artillery was replaced by European volunteers. A depot was established for Afghan recruits, which was soon after embodied as the 18th Regiment of Punjab Infantry. Three more Irregular Cavalry regiments were raised. Lastly amongst the measures of new organization may be mentioned the "Land Transport Train" for the conveyance of the European soldiers with ease and comfort at that inclement season. A number of spare ammunition wagons were fitted up by the Ordnance Commissariat Officers, so that sixteen men could ride in each waggon and their arms be stowed away in the lockers on which they sat. The wagons were to be drawn by relays of commissariat bullocks at regular stages along the road; and it was found that, if necessary, the train could thus accomplish forty miles in one night. It proved of invaluable service when the autumnal sickness set in with more than its usual virulence. "The European soldiery viewed this thoughtful effort in their behalf with gratitude. It literally opened a way to them to get out of this fatal valley when prostrated by fever and, though many fine fellows fell victims to the disease, there is no question that many were rescued from death by being removed to Rawalpindi in the Land Transport Train." In the first year of our rule the border was chiefly disturbed by the hostility of the neighbouring country of Swat. An aged priest, called the Akhund, had hitherto been the pope of this country; but, looking at the English career in India as aggressive, he expected us to annex Swat as soon as we had settled at Peshawar. On his suggestion, therefore, the Swatis created one Sayad Akbar, their King, and agreed to pay him a tithe of their crops to keep up soldiers for their defence. Providentially for us, this Badshah of Swat died on the 11th May, the very day that the first news of the mutiny reached Peshawar; so that Swat was plunged into civil war, and thus prevented from making those aggressions on our territory which might otherwise have been looked for. Sayad Mobarik Shah, son of the deceased Sayad Akbar, wished to succeed his father but the Swatis had

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grown tired of tithes. Both sides called in their friends and allies to settle the question by arms. It was at this juncture that the 500 fugitive sepoys of the 55th Native Infantry arrived in Swat. They were at once taken into the young King's service, but after fighting one battle demanded pay. The King, not being in funds, borrowed Rs. 1,000 from the leaders of the sepoys and distributed them amongst the mutineers; but when this supply was exhausted the full extent of their folly and misery seems to have struck the ringleader for he blew out his own brains. The Akhund at this time having sided with the popular party, the 55th sepoys were dismissed and the young King expelled from Swat. The peace of our border being thus assured, the column returned to Peshwar with Colonel Nicholson, who was, however, shortly after removed to the command of the Punjab movable column, with the rank of Brigadier-General, in the room of General Chamberlain, appointed Adjutant-General of the army. Colonel Nicholson's place as Deputy Commissioner of Peshawar was filled by Captain James, then Secretary to the Chief Commissioner, who had previously had charge of the district for many years. On the break up of Colonel Chute's column, the fort of Mardan was garrisoned by a part of the 5th Punjab Infantry, and the Nowshrea cantonment by the 4th Punjab Infantry.

It was now time to bring the 10th Irregulars to task. Part of this regiment was in Peshawar, part in Nowshera. Both were simultaneously dealt with. On the 26th June their arms, horses and property were taken from them and confiscated, and the whole of the men were hurried down to Attock where they were dismissed with Rs. 2 each, just enough to carry them to their homes. Shortly after, the disarmed regiments were not only deprived of their extra *batta*, but put upon subsistence allowance to their great disgust. Two of the frontier outposts, Forts Bara and Mackeson were garrisoned by detachments of the 24th Native Infantry. It became known to the authorities that some of these men had been negotiating with the Afridis to pilot them through the hills to some ferry on the Indus. They were deprived of their arms and removed to cantonments; the ringleader was blown from a gun; and the outposts were garrisoned by Multanis. Scarcely had this little affair been disposed of when (on the 9th July) two Afridis of the Sipah tribe entered the lines of the 18th Irregular Cavalry and presented to the sowars a letter from Mullik Suraj-ud-Din, the head of their tribe, and one of the most poweful men in the Khyber, offering an asylum in the hills to "any black man" (so the Hindustanis are called by the Afghan tribes), either of the cavalry or infantry, who chose to mutiny and come to him. The sowars at once took letter and emissaries to their commanding officer. The Sipah chief was called upon to explain; he at once acknowledged the letter, and said "If the black men had come he meant to give them up."

It has already been related how Sayad Mobarik Shah and the mutineers of the 55th Native Infantry were dismissed from Swat and told to seek their fortune elsewhere. The mass of the latter made for Kashmir, and mostly perished by the way. The former accompanied by the few remaining sepoys, proceeded to the valley of Punjtar, which adjoins the Yusafzai side of the valley of Peshawar. Here they found a colony of Hindustani Muhammadans of the Wahabi sect, headed by a maulvi named Inayat, who, in return for land at place called Managalthana, supported the Khan of Punjtar in oppressing his own clan. Either this chief (Mokarab Khan)

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or the clan used to be constantly calling in our border officers to arbitrate their mutual disputes, and our decisions being generally in favour of the people, incurred for us the hatred of the Khan. Now was a good opportunity to vent it. He commenced by sending a party of Hindustanis and other vagabonds under his cousin, Mir Baz Khan, into our nearest villages and instigating them to "raise the standard of the Prophet;" or, in other words, to refuse to pay their revenue. Major Vaughan, then commanding at Mardan, at once marched out (2nd July) and fell on them with about 400 horse and foot and 2 mountain guns, killed Mir Baz Khan, took prisoner a Rohilla leader, hanged him and the headman of the rebels, burnt two of the villages which had revolted, fined others, and thus extinguished this spark of mischief. Captain James at once proceeded to the spot, and by his judgment, courage and intelligence the Yusafzai border was saved at this period from a general rise. "The most disastrous tidings came daily from Hindustan, and echoed in still more alarming voices among these hills. Special messengers made their way from Delhi and proclaimed the extinction of the Nazarenes in the Moghal capital. Others came from Peshawar and invited the Ghazis to descend and inflame the country. The Ghazis came with the maulvis at their head, and planted their standard (embroidered with butchery from the Korán) on the heights of Narinji. This mountain village was so strongly situated that the police scarcely dared to go near it; and it became a refuge for every evil-doer. Its inhabitants, about 400 in number, welcomed the maulvi with delight. The holy war seemed auspiciously opened with every requisite—a priest, a banner, a fastness, a howling crowd of bigots, and several days' provisions. But on the morning of the 21st July Captain James surprised them with a force of 800 horse and foot and 4 mountain guns, under command of Major Vaughan, and put them to a disastrous flight, which the maulvi headed so precipitately that his mystic banner remained in the hands of the infidels. No less than 50 or 60 of the Ghazis were slain, and the lower village of Narinji was destroyed." The weather was too hot and the troops too exhausted to destroy upper Narinji, to which place the maulvi shortly returned with a strong reinforcement. It was, however, assailed on the 3rd August by Captain James and Major Vaughan with 1,400 men. "The Ghais had thrown up some formidable entrenchments and danced and yelled as they saw a small column advancing in their front. Their shouts were answered by British cheers from a second column under Lieutenant Hoste, which had gained the heights by a byepath, and now appeared above Narinji. A general flight took place; 30 of the Ghazis died running stoutly, and three were taken prisoners, amongst whom was a maulvi from Bareilly, who was summarily hanged. The village was then knocked down by elephants, and its towers blown up by the engineers; Narinji was at last destroyed." About this time a general restlessness was observed amongst the chiefs of the district, as well as amongst the native community. Delhi still held out, and doubts began to be entertained in regard to our ultimate success. The conduct of the moneyed classes in respect to the 6 per cent. loan, which was opened by order of the Financial Commissioner, may be instanced to show how completely native confidence was destroyed. The chief native gentlemen of the city were summoned by the Commissioner and consulted on this delicate topic. "They looked grave, made many wise remarks on the duty of every body to help such a paternal government, affected an entire freedom from

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vulgar belief that the English *raj* was coming to an end; but it was clearly their opinion not a rupee would be subscribed." However, they undertook to sound the city corporation, and to bring up the chief capitalist next day. "About two hours after the appointed time," writes Colonel Edwardes, "the city magnates slunk in, each trying to make himself as small as possible and to sit in any row except the front. That hyperbole of gratitude for the prosperity enjoyed under our shadow; that lavish presentation of trays of fruits and sugarcandy with which these comfortable men formerly rolled in to the presence—what had become of it! Alas, all vanished with our prestige! Behold, a Government, not only opening a loan, but imperatively needing it! Not a man would lend a farthing if he could help it." Seeing this, Colonel Edwardes commenced business by fining them all round for being late, and asked them what arrangements they proposed. After half an hour's consultation, they said "they thought 15,000 rupees might be raised with a little contrivance in the course of a few months." But the prestige of the Government was to be maintained, and the Commissioner informed the corporation that it was his intention to levy five lakhs towards the loan, the assessment of which he left to themselves, allowing them one day to arrange it. "They at once settled down to the details, but as every house desired to throw an unfair share on its neighbour, I placed the assessment in the hands of the Government treasurer, Man Mall, who carried it out with a patience, firmness, good nature, and impartiality which I cannot too highly praise." Ultimately four lakhs were subscribed. These securities fell during the crisis so low as 26 per cent. discount, but subsequently rose nearly to par. The loan operated very favourably on public opinion. The people enjoyed seeing the money-lenders brought to book, and the latter at once became interested in the cause of good order. On the 27th July the reliable force in Peshawar was much weakened by the march of the 4th Punjab Infantry for Delhi; but the new levies had now attained an importance which justified the withdrawal of that regiment. Shortly afterwards most of the tribes in disgrace on the border tendered their submission. Some anxiety was caused by rumour of a rising in the city on the feast of Bukra-Eed (1st August), and of its being the intention of the British Government to make over the territories trans-Indus to the Amir of Kabul. The fears caused by these reports were, however, allayed and nothing came of them.

A fresh source of anxiety was now produced (15th August) by a red hot fanatic named Sayad Amir, of the family of the well-known Kunar Badshahs, who came down into the Khaibar to incite the tribes to a holy war. "This man had all his life been a mendicant wandering in Peshawar, Kabul, Teheran, Constantinople and Mecca, and had just returned from one of these pilgrimages with a few thousand rupees, seed enough for a goodly harvest of devilry on the frontier. He planted his green flag at the village of Gaggri in the Peshawar mouth of the Khaibar Pass, and sent summons to the Kuki Khel Malliks to leave me and join him in a crescentade. There is something delightful in the good conduct of thorough rascals. Who could have expected the Kuki Khel to stick to their agreements of yesterday? But they did. They went back and told the Sayad to be off. He cursed them well and frightened them a good deal with his Koran, flag and various incantations, but the most he could get from them was five days' hospitality. He certainly made the most of his time, for his emissaries came to every

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regiment in Peshawar with invitations to join him. At the end of five days, when the Sayad showed no symptoms of leaving, the Kuki Khel pulled up the pickets of his horses and camels and even irreverently shut up his flag; and the Sayad left the pass in a storm of Arabic." But we were not yet done with him. He went to the next tribe under blockade, the Michni Mohmands, who received him with open arms; and again incendiary letters and messages were introduced amongst the troops. Great restlessness pervaded the disarmed regiments, and arms were supposed to be finding their way into the lines. General Cotton accordingly (on the 28th August) ordered the sepoys to be moved into tents, and the lines of every native regiment to be searched simultaneously. Weapons of every description were found. "Exasperated by the discovery of their plans, and by the taunts of the newly-raised Afridi regiments, who were carrying out the search, the 51st Native Infantry rushed upon the piled arms of the 18th Punjab Infantry, and sent messengers to all the other Hindustani regiments to tell them of the rise. For a few minutes a desperate struggle ensued. The 51st Native Infantry had been one of the finest sepoy corps in the service; and they took the new irregulars altogether by surprise. They got possession of several stands of arms, and used them well. But soon the Afridi soldiers seized their arms, and then began that memorable fusillade which commenced on the parade-ground at Peshawar and ended at Jamrud. General Cotton's arrangements for meeting such emergencies were perfect. Troops, horse and foot, were rapidly under arms and in pursuit of the mutineers. Every civil officer turned out with his posse comitatus of levies or police and in a quarter of an hour the whole country was covered with the chase." Out of a total of 871 men, some 60 or 70 are supposed to have reached the hills, 660 having either been killed in the pursuit, or subsequently executed by sentence of court-martial. The example had a good effect on the disarmed troops, who from that date underwent a marked change. About a fortnight after this event, Sayad Amir, with a body of Mohmands and 40 or 50 of the escaped 51st sepoys, made a night attack on the fort of Michni. The garrison consisted of a detachment of the Khelat-i-Ghilzai who had heretofore behaved well, but they were Hindustanis, and who could rely on them? The Mohmands opened on the fort with their jazails, but the 51st deserters, with a far more formidable weapon, appealed to every prejudice in the garrison, and screamed to them to betray the fort if they valued their country or their religion. A company of Afridi sepoys was hastily thrown into the citadel, but something more was needed. The Mohmands were in the highest excitement, sending the "fiery cross" to all their neighbours, and evidently determined to strike a blow for the recovery of a fief that they had forfeited some three years before. "We had no troops," writes Colonel Edwardes, "to move out against them. It was a time for yielding with as good a grace as could be assumed. I sent them word that they were just going the wrong way to work, and that if they wanted to regain their confiscated privileges, they must render some marked service to the Government, instead of adding to the embarrassments of a passing crisis. For instance, let them send the fanatic Sayad Amir up to the Court of Kabul and there make him over to the Amir Dost Muhammad Khan. If they did that, and gave hostages for their good conduct till this war was over, I would gladly ask Governement to reinstate them, though not on such favourable terms as formerly. Whatever the errors

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and shortcomings of Englishmen in the East may be, they are undoubtedly believed. The Mohmands sent in their hostages to Peshawar, packed the Sayad off unceremoniously, and sat down quietly to wait for the return of peace in Hindustan." The narrative of events at Peshawar during the crisis of 1857 is now ended ; but the following statistics may prove interesting. To give a right idea of the way in which the military authorities met the crisis, it may be mentioned that no less than 523 military executions took place for mutiny and desertion, of whom 20 were hanged, 44 blown from guns, and 450 shot by musketry.

Of irregular levies raised in Peshawar during the crisis (irrespective of regiments of disciplined infantry raised by military officers), there were 1,223 horse and 1,101 foot, or a total of 2,324 ; and if we take into account the levies of the Derajat and Kohat, which were subsequently sent to Peshawar, the total will be raised to 5,667, of whom 1,807 were sent to Hindustan for general service, where they behaved with credit. Perhaps nothing tended more than these levies to keep the frontier quiet. They absorbed all the idlers and adventurers of the Peshawar valley, and made the campaign against the Hindustani mutineers a highly popular service. To use a common phrase of the natives, " it put the people into one boat."

(g) Tribes of the border.

The internal administration of the district under British rule is deferred to later chapters for discussion. On the historical side the chief interest now centres in the border administration. Some account may conveniently be given here of the tribes who hold the country round the external borders of the district. From the Indus to the Swat river the country within and without the British border is held almost exclusively by various sections of the Yusafzai tribe including in the generic name their great offshoot Mandanr. Roughly speaking, the Yusafzai proper are settled in Dir, Swat, Buner and the Upper Indus hills. Mandanr settlements are in the plain land which occupies all the north-eastern portion of the Peshawar District (the Mardan Sub-division) and in the trans-border valleys between Buner and the Indus. The tract immediately along the right bank of the Indus (Kaya-Khabbal) is held by a comparatively small tribe the Utmanzai—a Mandanr clan of whom the majority live in British territory, in the Swabi tahsil of the Peshawar district and the Haripur tahsil of the Hazara district. Immediately north of the Utmanzai country lies Amb and the few villages held by the non-Pathan Chief of Amb on the right bank of the Indus. Beyond them again are settled the Isazai section of Yusafzai of whom two sub-divisions, the Hassanzai and Akazai, occupy the Black Mountain on the Hazara border, and only the Madda Khel reside wholly on the right bank of the Indus. Next to the Utmanzai along the British border live the Gaduns. A large portion of this tribe resides in the Hazara district in the neighbourhood of Abbottabad where, however, they are known as Jaduns. They are said not to be an Afghan race but to be allied to the Tanawalis of Amb and to other races such as the Dilazaks who were ousted from the hills round the Peshawar valley by the

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irruption of the Yusafzai tribes in the fourteenth and fifteenth centuries.

Further west we come to the Khudu Khel who belong to Mandanr stock. The same tribe own two villages in British territory—Baja and Bamkhel in the Swabi tahsil. In tribal territory the Khudu Khel are settled on the south-western slopes of the Mahaban range and north of Swabi their territory runs down into the plain also. North of the Khudu Khel and of the Gaduns are the Amazai. The tribe is divided into two sections of which one occupies the Sadhum valley in the Mardan tahsil and the other lives in Tribal Territory on the northern and western slopes of Mahaban. The two sections now maintain little intercourse with each other separated as they are by a strip of country 30 miles in width held by other clans. Beyond the independent Amazai again are the cis-Indus Hassanzai and the Chigharzai, Yusafzai proper. To the north-east of the Khudu Khel settlements is the valley of Chamla, which is held by a mixed population composed of detachments of the Mandanr clans in the Yusafzai plain, chiefly from the Razzar *tappa*. Here commence the Yusafzai tribes proper. Buner itself is held by the two main sections of Malizai and Iliaszai Yusafzai. Next to Buner come the tribes that hold the Swat valley. Swat proper comprises the valley of the Swat river from its junction with the Panjkora to the village of Churrarai. Above Churrarai is the Kohistan of Swat inhabited by a non-Pathan race which appears to have some affinities with the people of Dir Kohistan, and some of the outlying valleys of the Gilgit Agency. The watershed of the Swat river towards British territory is the Mora and Malakand range, the southern slopes of which are inhabited by a section of the Ranizai tribe and other miscellaneous elements. The tract from the British border to the hills here is known as Sam Ranizai. From Sam Ranizai to the Swat river where it enters British territory the hills are held by the Utman Khel tribe who also occupy the country on the right bank of the river as far as Bajaur and the limits of the Mohmands. A small section of the Utman Khel tribe is settled in the extreme north of the Mardan tahsil in the Lund Khwar Valley just within the British border. These maintain, however, no connection with their brethren in tribal territory. The Utman Khel are not Yusafzais and their territory marks the western limits of the latter tribe. The country lying between the Swat and Kabul rivers is held by Mohmand tribes who extend northwards up to the range which flanks the left bank of the Kunar river and westwards as far as Jalalabad and the country of the Shinwaris.

In order as they lie from the Swat river to the Kabul the Mohmand sections are the Burhan Khel with the Isa Khel behind them in the Pandiali Valley, the Halimzai in Gandab, and the Tarakzai

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in the tangle of hills between Gandab and the Kabul river. South of the Kabul river and immediately adjoining British territory live the Mullagoris, originally *hamsayas* of the Mohmands, whose settlements terminate near Jamrud at the mouth of the Khyber Pass. Next to the Mullagoris and completing the chain of independent tribes round the Peshawar Valley come the Afridis who are divided into eight sections—Kuki Khel, Zakka Khel, Malikdin Khel, Qambar Khel, Kamarai, Sepah, Aka Khel and Adam Khel. The sections most concerning the Peshawar district are the Kuki Khel, who occupy the Jam and Qadam villages at the mouth of the Khyber Pass, the Zakka Khel with their settlements in the Khyber and Bazar Valleys, and the Sepah, Qambar Khel, and Aka Khel who hold most of the land on the Khajuri and Aka Khel plain. The Adam Khel hold the large salient of tribal territory intervening between the Peshawar and Kohat districts, and are responsible for the security of the Kohat Pass Road. The plateau of Lawargai (Landi Kotal) is held by the Shinwaris, most of whom reside in the Ningrahar Valley of Afghanistan.

Omitting the comparatively insignificant clans of the Gaduns, Utman Khel and Mullagoris the tribes round the Peshawar Valley fall ethnologically and to some extent politically into three main divisions. First the Yusafzai tribes (of whom the Gaduns for all practical purposes form a portion) form the Indus to the Swat river. Next the Mohmands from the Swat to the Kabul river. Lastly the Afridis south of the Kabul river. Between the Yusafzais and the Mohmands there is a much closer conformity in speech and physical characteristics, as well as a more lively consciousness of a common historical origin than there is between either of these two tribes and the Afridis. It seems highly probable that the Mohmands and Yusafzais either jointly emigrated to their present settlement from the interior of Afghanistan, or at any rate that the movements of the two tribes took place about the same time and were probably due to the same causes. There is every reason to believe, on the other hand, that the Afridis have held the country they at present occupy from much earlier times and that they belong as well to a different branch of the Afghan nation.

(h) Early Frontier administration.

The principal events in the history of the relations of the British Government with these tribes have now to be related.

The Yusafzai tribes are considered first. As the narrative proceeds it will become obvious how the whole nature of our border administration here is affected by the fact that the population on both sides of the present political border springs with minor exceptions from one common stock. The Yusafzais of the district have on the whole displayed examplary loyalty to the British Government. Such trouble as has occurred between the Government and the Yusafzais of tribal territory has been largely traceable to

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the presence in their midst of the so-called "Hindustani fanatics." The curious history of this colony of religious maniacs is now to be related.

About the year 1823 one Said Ahmad Shah of Bareilly made his appearance in Yusafzai. He was a mullah by profession and had performed the pilgrimage to Mecca. There appears to be no doubt but that during his stay in Arabia he had accepted the tenets of the Wahabi sect, doctrines which he thereafter considered it his mission in life to propagate wherever opportunity offered. Political conditions in the Peshawar Valley seemed to him at this time to provide such opportunity. Sikh influence had just begun to make itself felt west of the Indus. The new kingdom of Ranjit Singh in the Punjab was now consolidated. It appeared that the Sikh nation must seek new fields for conquest. There was naturally considerable uneasiness among the Muhammadan population of the Peshawar Valley in consequence. Said Ahmad Shah took advantage of this opportunity to arrive on the scene with about 400 followers whom he had recruited among the Muhammadans of Bengal and Hindustan. He arrived just in time to rouse again the war spirit in the Yusafzais, humbled temporarily by the heavy defeat they had recently sustained at the hands of Ranjit Singh in the battle at Pir Sabak. Said Ahmad raised the standard of *Jihad.* Animated by a spirit of fanaticism and possibly with a patriotic desire to free their country from Hari Singh and his oppressive soldiery numerous bands of ill-disciplined levies drawn from the villages of Yusafzai were quickly at his disposal. His Hindustani disciples—soon increased by recruits till they numbered 900 men—formed a disciplined nucleus round which the new army was to be organised. In addition he received support both open and secret from the Barakzai chiefs at Peshawar who from being independent princes had been reduced by Ranjit Singh to the position of tributary Governors. In 1827 Said Ahmad made his first attempt to expel the Sikhs but was unsuccessful largely owing to the treachery of the Barakzai Sirdars. He fled to Swat, proceeded thence to Buner and ultimately took up his residence at Panjtar, the stronghold of the Khudu Khel chief, Fateh Khan. By 1828 he had extended his influence over the whole country north of the Kabul river. In 1829 he successfully occupied Peshawar. There he quickly alienated any attachment the Peshawaris had been inclined to give to his cause. He endeavoured forthwith to introduce the asceticism of the Wahabi faith—a measure likely to be little acceptable then or now to the population of Peshawar City or Yusafzai. He enforced the Muhammadan Law with great vigour, disallowing those national customs to which the Pathan still clings with tenacity, opposed although they may be to the precepts of Islam. His following of Hindustanis who were scattered over the country in small detachments had also made themselves

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obnoxious to the rural population by assuming the airs of a body of conquerors. In what followed is well-illustrated the traditional dislike of the Pathan for Government in any form, even by his co-religionists. The impression was created that it was useless to get rid of the Sikhs and to find the country saddled with a new master in the shape of Said Ahmad. A massacre of the Said and of all his followers was secretly arranged. At a given signal a beacon fire on the top of Karamar—every Hindustani in Yusafzai was murdered wherever found. The Said who on the fatal night had rested in Panjtar with a selected band of his closest followers escaped across the Indus. After wandering in the Hazara hills for some time he was eventually attacked by the Sikhs at Balakot in the lower Kaghan Valley. The leader himself was killed and his band all but annihilated. The remnant fled to the Utmanzai village of Sitana. This village had been made over by the Utmanzai as a religious grant to a family of Saids whose head at the time was one Said Akbar Shah. This man had served as treasurer to Said Ahmad and on this account he gladly granted the Hindustani fugitives refuge. Here they accordingly settled and established a fort the garrison of which received recruits from sympathisers in Hindustan and Bengal. A private line of communications was established across the North of India with forwarding stations whence men and money passed from depots down country to the headquarters of the whole movement—the colony at Sitana.

From fanatical motives the colony now adopted a regular policy of stirring up trouble along the borders of Peshawar and Hazara. They first came into collision with the British Government in 1853 after a punitive expedition had been sent against the Hassanzai on account of the murder of two officers of the Salt Department by men of that tribe. The Hindustani fanatics co-operated with the Hassanzai and accordingly in January 1853 a small force crossed the Indus and destroyed the Hindustani fort of Kotla. In 1858, arising out of troubles with the Khudu Khel, a British column was sent to Sitana when the Wahabis were defeated with much slaughter and the Utmanzai and Gaduns were compelled to sign an agreement not to admit the fanatics into their limits and to resist any other tribe which might attempt to reinstate them in their former settlements. The fanatics then settled at Malka, a village in Amazai territory on the northern slopes of Mahaban.

(i) The Ambeyla campaign.

During the autumn of 1862 the colony became again active and a small party re-occupied Sitana in the next year, the Gaduns and other tribes of the neighbourhood giving them covert assistance. Government determined to put an end once and for all to their activities. Arrangements were made to dispatch a force against them which should move from the Chamla Valley in a

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direction north of Malka thereby cutting off their retreat. On the 9th of October 1863 a force marched from British Yusafzai with this objective. An unavoidable delay at the Ambeyla Pass gave the fanatics time to set the tribes in motion. A rumour was given currency that the British really intended to occupy Buner and thence to march into Swat. The tribes, jealous as ever of any threat to their independence, caught fire at once and soon a formidable collection of fighting men gathered to contest the advance of the British force from the Ambeyla Pass. Excitement was so intense that the Akhund of Swat was obliged against his better judgment to lend the movement his support. The struggle on the Ambeyla now assumed considerable dimensions. From 15,000 to 20,000 fighting men were collected and for six weeks the British force was fully occupied in holding its own on the crest of the Pass. Eventually the coalition of the trans-border Yusafzai tribes was broken up after severe and continuous fighting in which a large number of Hindustani fanatics attained the salvation they desired. The tribes agreed to dismiss the fighting men of all kinds collected round the Ambeyla Pass, to send a party to destroy Malka, accompanied by British officers and by such escort as might be considered necessary, and to expel the fanatics from the territories of the Buner, Chamla and Amazai tribes. These engagements were duly carried out and on the 22nd of December 1863 Malka was destroyed.

The greater part of the Hindustani fanatics now took refuge in Chigharzai country. Their position was however by no means satisfactory. The tribesmen made them pay dearly for the protection afforded to them and for such local supplies as they required. They later incurred the displeasure of the Akhund of Swat who brought pressure on the Chigharzai to expel the fanatics from their limits. The latter thereafter for some time led a wandering existence in the hills on both banks of the Indus to the north of the Black Mountain. At last they threw themselves on the mercy of the Hassanzai who allotted them some land near the village of Palosi on the right bank of the Indus about 20 miles north of Darband. They resided there in peace till 1888, when in the course of the Black Mountain expeditions of that year they were induced (apparently against the wishes of their leaders) to join in the opposition offered by the tribesmen of that region to the British forces. At Kotkai a body, some 200 of their number, made a desperate charge on the Government troops and were annihilated to a man. Their mud fort at Palosi was subsequently destroyed and the colony withdrew once again to Chigharzai limits where for some years they lived on sufferance. In the second Black Mountain expedition of 1891 they again appeared among the enemy tribesmen and on this occasion their chief exploit was a desperate night attack on Ghazikot which was beaten off with heavy loss to the fanatics.

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(i) The Ambeyla campaign.

In 1893 they moved back to a site within Amazai limits close to Malka. This was of course a direct contravention of the agreement executed by the Amazai clan on 11th January 1864 after the fighting at the Ambeyla Pass. During the attack on the Malakand in July and August 1897 and the subsequent operations in Upper Swat the younger members of the colony went across and joined the enemy in their resistance to the British forces. Maulvi Abdulla, the head of the colony at the time, was however opposed to this move declaring that his policy was not to attack the British unless they invaded the country where he was living. When General Sir Bindon Blood's force entered Buner in January 1898 the fanatics prepared to resist him but on the collapse of the Buner opposition they fled across the Barandu river and again took refuge among the Chigharzai. The present refuge of the fanatics is at a place called Asmas (or Smatze) in Madda Khel limits on the banks of the Barandu river near the Chamla-Amazai border. During the present century the colony has been more or less quiescent except that in 1915 some of its members joined in the abortive rising on the Sadhum border stirred up by the Haji of Turangzai (a disaffected local mullah who in that year went across the border from Turangzai village in Hashtnagar). In 1916 the colony split up and a branch organization was founded at Chamarkand in a pocket of Shinwari country north of Mitai, and only a few miles from the Indo-Afghan border on the east side of the Kunar river. The adherents of the new light at Chamarkand have adopted a much more aggressive attitude than the members of the original colony at Asmas. In recent years Chamarkand has been a regular focus of Bolshevik intrigue. During the Great War the fanatics were even approached by German agents—and they maintain close relations with Kabul also. The inactivity of the members of the parent colony is the cause of much chagrin to the extremists at Chamarkand. In 1921 Maulvi Niamatullah, the head of the colony at Asmas, was murdered while sitting in his *hujra* by an emissary from Chamarkand who was immediately cut down by the guards. This act temporarily caused a complete rupture between the two sets of Mujahidin. It appears also that they now draw recruits and supplies from different areas in India. Most of the Asmas fanatics are said to be Bengalis and Hindustanis while those at Chamarkand are largely Punjabis. Since the date of the foundation of the Chamarkand colony in 1916 few opportunities have presented themselves to the colonists for armed action against the British Government. But it may generally be said that in place of their ancient fanatical valour the new light at Chamarkand have displayed a tendency with changing times to the indulgence of seditious activity of pen and speech, while encouraging others to acts of secret terrorism. In aid of such commonplace activities they have issued from time to time a vitriolic news sheet appro-

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(i) The Ambeyla campaign.

priately dubbed "Almujahid." As adversaries in open war they may safely be assumed to be contemptible. A steady propagandist activity is maintained, the existence of which occasionally comes to light in the criminal courts. In 1922 for instance seven members of the Chamarkand colony were tried and convicted in Peshawar. On appeal the Judicial Commissioner upheld the convictions and ruled that membership of the colony was punishable under Section 121-A of the Indian Penal Code (waging war against the King) as the objective of the Chamarkand association was the overthrow of the Government established by law in India.

The occasions on which the Yusafzai tribes have come into conflict with the British Government since 1863 may now be briefly noticed. In 1879 during the Afghan War an attempt was made by the mullahs to take advantage of the pre-occupations of the British Government and stir up trouble in Swat and Buner. Nothing however came of this.

In 1884 and 1885 numerous raids into British territory were committed by the Bunerwals, three sections of whom—the Salarzais, Ashuzais and Nurizais—were placed under blockade in consequence. Raiding however still continued and a small force was dispatched to surprise the village of Soria Malandri. The attempt at a surprise was unsuccessful but the village was attacked and the Malandri Valley was cleared. In 1887 the Buner *jirgahs* came in and agreed to pay a fine of Rs. 15,000 when the blockade was raised. The events of these years are instructive as they go to prove that the blockade weapon is likely to be ineffective against the Bunerwals.

Buner is approached by so many passes from the south that effective measures to enforce a blockade are difficult. Also even if the passes leading to British territory are closed, ingress and egress *via* Swat or by the Indus are still possible. In 1887 and again in 1891 the Bunerwals became unsettled but no overt action against Government was in the end attempted. It has been already related that a contingent of this tribe joined the Swatis in 1895 during the earlier part of the operations of the Chitral Relief Force at the Malakand and in Lower Swat. In 1897 came the Swat insurrection, which was effectively suppressed. The result of the subjugation of Swat, history which is not directly concerned with this district, led to the establishment of the political area in Sam Ranizai; and the more direct assumption of political control over Dir, Swat and Bajaur. From this time a new era in the border history of the Yusafzai tract undoubtedly dawns, and the gradual development and civilisation of the Yusafzai tribe begins. While the operations in Upper Swat were in progress a brigade was sent to Rustam to watch the Buner border. This had the desired effect of distracting the attention of the Bunerwals and of preventing them from rendering active assistance to their neighbours in Swat. On

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the conclusion of operations in the latter country, it having been establishsd that the Bunerwals had taken an active part in the earlier fighting at the Malakand, they were called upon to submit to certain terms including fines, etc., as punishment for their conduct. The Bunerwals had since the Ambeyla Campaign of 1863 enjoyed a vicarious reputation—entirely unmerited—for bravery and no one was so well aware of this as the tribesmen themselves. They now, along with the Chamlawals, rejected the terms offered by the British Government with high disdain. It was decided to coerce them and in 1898 a Buner Field Force was formed. Troops marched everywhere through Buner and retired in 12 days having effected the complete subjugation of the tribe. The British casualty was one man wounded. The reputation of the Bunerwals for bravery received a blow from which it is never likely to recover. The terms originally announced by the Government were complied with in full and there was the additional gain that an accurate survey of almost the whole country had been effected.

From 1898 to 1913 the Bunerwals gave little trouble. In the latter year however a British officer was fired at in the Ambeyla Pass and two raids on Sadhum villages were committed. A small force was sent out which crossed the Malandrai Pass by night (February 1914) and destroyed two Buner villages—Nawe Kali and Zangi Khan. Fines of Rs. 7,000 were imposed and realized immediately.

During the Great War the Bunerwals were, strangely enough, among the first of the frontier tribes to attempt to take advantage of the pre-occupations of the British Government in Europe.

The Haji of Turangzai—a well-known mullah of that village, whose name has already appeared in these pages—fled from British territory in June 1915 and started an agitation against the Government among the Bunerwals. The Haji had been known for long for his anti-Government proclivities and, as he was a mullah of repute as well, the Bunerwals were stirred. About 8,000 tribesmen quickly collected on the Pirasai, Malandrai and Ambeyla Passes threatening British territory. Troops reached Rustam on August 16th and on the following day the tribesmen emerged from the Ambeyla defile to attack the camp. The Bunerwals on this occasion displayed some bravery but little fighting skill and the attack was repulsed with a loss to the tribesmen of 130 killed and wounded. Troops remained at Rustam till September by which time the Haji had left Buner and the excitement died down. Raids on the part of the Bunerwals, however, occurred again in December of the same year and a blockade was imposed. The tribe finally submitted and paid a fine of Rs. 8,000. The Bunerwals took no part in the disturbances of 1919 nor were they affected by the Hijrat movement of the following year.

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Prior to 1862 the Gaduns do not seem to have given any trouble. In that year, as already related, they raised no objection to the re-occupation of Sitana (situated just beyond their limits on the Indus) by the Hindustani fanatics against the express terms of the agreement which Sir Herbert Edwardes had taken from them in 1858. The Ambeyla Campaign followed during which the behaviour of the Gaduns was on the whole satisfactory. After the termination of hostilities it was considered necessary to take security from the Gaduns in the matter of sheltering the Hindustani fanatics and fresh agreements were entered into accordingly. In 1864, however, some of the fanatics again returned to Sitana. In 1870 the conduct of the tribe had become so unsatisfactory that they were again placed under blockade. Again they quickly came in and made terms. Blockade against this tribe is a most effective weapon. Their country is poor and they depend for a living on free access to British territory. Shut off from the bazaar at Topi, which is the entrepot in British territory for Gadun trade, they have no market for *ghi* and the other articles they export nor can they obtain necessities of life like salt, etc., by any other route. The effects of a blockade are therefore quickly felt and this method of bringing the tribe to terms is effective accordingly. For their complicity in the fighting in the Swat Valley in 1897 the Gaduns were required to pay a cash fine of Rs. 2,500 and to surrender 200 guns, 200 swords and the standards of Gandaf and Bisak. There are two sections of the tribe—the Salar section with headquarters at Gandaf and the Mansur section round Bisak. During the Great War the Gaduns were quiet. They took no part in the Buner emeute of 1915. In 1920 they committed a raid in strength on the village of Gharghushti in Chach (Punjab). Government retaliated by raiding Gandaf. The Frontier Constabulary surrounded the place by night and the tribesmen were required to pay fine of Rs. 7,500 for the offence.

(k) The Khudu Khel.

The Khudu Khel, under the influence of the Hindustani fanatics and led by two firebrand chiefs of the day, Mukarrab Khan of Panjtar and Mubaras Khan of Chingli, attempted hostilities against the British Government in 1857. The Guides had left Mardan for their memorable march to Delhi and the 55th Native Infantry which relieved them mutinied. Encouraged by these events several villages on the Khudu Khel border threw in their lot with the tribesmen—notably the villages of Naranji and Sheikh Jana. An expedition was accordingly organised against them which traversed the whole of Khudu Khel country, destroyed Chingli, Mangal Thana and Panjtar and then proceeded, as already related, to deal with the Hindustani fanatics at Sitana (1858). From this date till the Swat rising in 1897 the Khudu Khel gave little trouble. They had joined forces with the Swatis in the latter year and on the conclusion of hostilities they were required to pay

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a fine of Rs. 2,000 and to surrender 150 guns, 200 swords and the standards of Dagi, Totalai and Chinglai. The territory of the tribe is easily accessible and in later years their conduct has usually been satisfactory.

(*k*) The Khudu Khel.

(*l*) Rise of the Mian Gul.

Before leaving this section of the border some account must be given of the main event which has occurred in the internal history of these tribes since the advent of the British Government in Peshawar—namely the conquest of Buner by the Mian Gul. Mian Gul, Gulshazada Sir Abdul Wadud, K.B.E., to give him his full title—is a grandson of the famous Akhund of Swat (fl. 1852—77). Born about 1882, and left a minor at the death of his father in 1892, the Mian Gul, as he is popularly called, had to wait long before he was able to re-establish the temporal power of his grandfather. Spiritual influence the family has always had, and the grave of the Akhund at Saidu is one of the most famous shrines in Swat or Buner. During the first 15 years of the present century the Mian Gul was engrossed in family quarrels. He had one brother, Shirin, and two cousins, Said Badshah and Amir Badshah. During the minority of the Mian Gul and of his brother Shirin their cousins represented the family. On the death of the cousins by violence there occurred an estrangement between the Mian Gul and Shirin, who had married Amir Badshah's sister. The Mian Gul's great opponent in his struggle to power has now to be introduced. This was Abdul Jabbar Shah of Sitana, a grandson of the Said Akbar Shah, who had first received the Hindustani fanatics at that place and of the family of the famous Pir Baba, the most renowned saint in all Yusafzai. In 1915 Abdul Jabbar Shah, taking advantage of the ill-feeling between the Mian Gul and his brother, had himself proclaimed King of Swat, a position which he held till 1917. In that year the Mian Gul, who had succeeded in discrediting his brother Shirin, found himself strong enough to drive out Abdul Jabbar Shah who retired to Sitana. In the next year the murder of Shirin left the Mian Gul supreme in Swat. Into the details of his conquest of Buner it is not necessry to enter. Suffice it to say that, in spite of armed opposition by the Chief of Amb, in whose State Abdul Jabbar Shah had now become Minister, by 1923 he had completely overrun the country and that in the struggle the Bunerwals played no creditable part. Later he extended his sway over Chamla and the Khudu Khel also. The Gaduns and Utmanzai are still, however, independent. It should be added here that in 1927 at the suggestion of the Settlement Officer, Peshawar, and with the consent of the Mian Gul, the British border opposite Buner was extended to the Malandrai watershed and the two villages of Pitao and Soria Malandrai with the area known as the Wara Darra included in British Territory. The external border of the district here now follows the main outer watershed from Pajja over the Malandrai

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and Ambeyla Passes of Pagoch Sar. In 1926 the Mian Gul received the recognition of Government as Wali of Swat. His firm and sane administration of Swat and Buner has greatly assisted in the establishment of stable conditions on the northern border of Peshawar, and was entirely responsible for the fact that the serious disturbances of 1930 in the Peshawar District were not complicated by reactions among the Yusafzai tribes beyond the administrative border.

Events in Swat, including the campaigns of 1895-97, are outside the scope of the present narrative. A separate agency has been created to deal with the affairs of Dir, Swat and Chitral and the Deputy Commissioner of Peshawar has now no direct political relation with these countries.

(m) The Utman Khel.

The Butkor sections of Utman Khel residing in Ambahar and Salala are under the political control of Peshawar, the remainder being now included in the Malakand Agency. The chief events in the history of our relations with this tribe can be briefly related. As a tribe the Utman Khel are neither powerful nor influential. The eastern portion of the tribe at any rate lives largely by the sale of the few products of their hills in the Peshawar villages and by working as labourers in the valley. The Utman Khel first came into collision with the British Government in 1852. Ajun Khan of Tangi, a large village in the north of Hashtnagar a few miles from the Utman Khel border, had risen against the new Government in Peshawar. He fled to the Utman Khel and in April 1852, with a gang of bad characters enlisted among the tribesmen, he came down at night and murdered the Tahsildar of Hashtnagar. The tribe refused to give satisfaction and prepared to resist the Government. A force was sent out from Peshawar which visited the "Laman" Utman Khel villages lying along the border and destroyed them. This show of force was sufficient and the conduct of the tribe remained uniformly good till in 1876 an event occurred which made further punishment imperative. The Lower Swat Canal was under construction and, at the instigation of persons of influence in British territory, a gang of Utman Khel came down and killed six and wounded twenty-seven coolies who were employed on the head works of the canal near Abazai. The tribe was promptly put under blockade and in 1878 after the close of the Jowaki expedition the villages of Tsapri and Bucha were surprised by the Guides accompanied by Sir Louis Cavagnari. The ringleader of the raiding gang was killed and full retribution was exacted from the tribe. A further period of twenty years elapsed before correction was again called for. Like almost all the tribes from the Swat to the Indus the Utman Khel had joined in the attack on the Malakand in July-August 1897. Towards the end of November 1897 a small force was despatched into their country to exact

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retribution. A regiment also marched to Gandhera near Prang Ghar to deal with the "Laman" Utman Khel residing in the foot hills of Salala. The tribe was quickly overawed and the *jirgahs* almost immediately accepted the terms offered them. Beyond harbouring outlaws and committing occasional petty offences the Utman Khel remained quiet until 1930. In that year they yielded to the stirrings which, following on disorders in Peshawar and other Districts spread by Congress disaffections, swept through all the tribes from Bajaur to Waziristan, and encouraged by the preachings of a fanatical *malang* named the Faqir of Alingar, they occupied a number of caves in the upper portion of the Jindai Khwar near Palai and joined forces with the red-shirts of the Yusafzai and Hashtnagar *mairas*. They were finally ejected from this area by a force of Scouts under the command of Colonel Scott, who with military support from Tangi, succeeded in occupying the line of their retreat, and captured and killed a considerable number of fugitives.

(n) The Mohmands.

South and west of the Utman Khel lives the large tribe of Mohmands whose settlements stretch from the Peshawar border as far as Kunar to the north and Jalalabad to the west. The British Government first came into touch with the Mohmands during the first Afghan War (1838-42) when a British force advanced to Kabul to place Shah Shuja on the Afghan throne. The most important Mohmand chief had his seat at Lalpura. When the British forces passed to Kabul Saadat Khan was chief at Lalpura. He joined the Barakzai party and so was deposed. With the collapse of the Saddozai interest in 1840-41 Saadat Khan regained the chiefship and when the British Government annexed the Peshawar District seven years later the same Khan was in power at Lalpura. His feelings towards the new Government were naturally the reverse of cordial, and it is possible to trace to his hostile influence the earlier troubles in which the British Government was involved with the Mohmands. There were other causes also. Two important sections of the Mohmand—the Halimzai and Tarakzai—held large tracts in *jagir* within the border of the Peshawar District. Prior to the advent of the British the Mohmands were inside these *jagirs* independent of the Government of the day. The British authorities could not permit this state of affairs to continue and the Halimzai and Tarakzai were made to understand that in their *jagir* villages they must comport themselves as British subjects. To the tribesmen the suggestion was of course most unpalatable. The first conflict occurred in 1850 when the Mohmands at the instigation of a son of the Khan of Lalpura made an unprovoked attack on the British village of Shabkadar in the Doaba. Followed a series of raids which rendered punitive action unavoidable. The Mohmand villages adjoining the border were destroyed in 1851, the Shabkadar Fort was occupied in strength, and a new fort constructed

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(n) The Mohmands.

at Michni near the debouchment of the Kabul river. This was, however, not sufficient to quell the Mohmands. In December 1851 a considerable body of tribesmen led by Saadat Khan appeared before Matta Moghal Khel, another large village in the Doaba. They were engaged by a British force, despatched from Peshawar to meet them, and defeated with heavy loss. Raids continued, and in April 1852 a second action was fought at Matta Moghal Khel when the Mohmands again suffered defeat. The Mohmand border continued in this state of disquietude till the Mutiny broke out. During the Mutiny days the tribe might have been expected to take advantage of the pre-occupations of the British Government in India. They did not, however, cause any serious trouble in these critical times. Raids continued, it is true, and between September 1857 and March 1860, 30 serious outrages were reported to have been committed by the Mohmands Followed the Ambeyla Campaign when a large force of Mohmands, instigated by the Akhund of Swat, collected round Shabkadar. Once more they were engaged by a British force from Peshawar and dispersed with heavy loss. The Amir of Kabul intervened at this stage. The Khan of Lalpura was deposed and carried a prisoner to Kabul and a new Khan was appointed in his stead. The Halimzai paid a fine of Rs. 2,000 and till 1897 the Mohmand border enjoyed a period of almost unbroken peace.

Under the Durand agreement of 1894 the eastern Mohmand clans comprising the Tarakzai, Halimzai, Burhan Khel, Isa Khel, Dawezai and Utmanzai with some sections of the Khawezai and Baizai (the Mitai Musa Khel) came on the British side of the Durand line. In pursuance of this agreement Afghan Khassadars were withdrawn from Mitai in the Baizai country in April 1897. The Durand line was, however, never demarcated through Mohmand country, as the Joint Commissioners considered it was impossible to carry through the work without a joint expedition. The result has been that the actual location of the Indo-Afghan boundary in this sector is not yet defined, and the Afghan Government have made no serious attempt to bring the Mohmands left to them under their control. Those Mohmands who reside within the British sphere of influence, and in particular the "Assured" clans, are politically controlled by the Deputy Commissioner, Peshawar.

On November 22nd, 1896, the *jirgahs* of the six "assured" clans appeared before Sir Dennis Fitzpatrick at Shabkadar and were promised service allowances from the British Government to replace those which they had hitherto received from Kabul and Lalpura. Mohmand affairs seemed now to have been placed on a satisfactory basis, but in the very next year, reacting to the excitement produced by the Swat insurrection, a Mohmand *lashkar* again appeared before Shabkadar. This time the tribesmen were led by

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the famous Adda Mullah. The fort, garrisoned by a small party of Border Police, resisted all attacks but Shankargarh bazaar which lies under the walls of Shabkadar Fort was burnt and pillaged. Owing to a misunderstanding troops did not arrive from Peshawar till the following day when the tribesmen were once more defeated with heavy slaughter in the plain west of Shabkadar, an action rendered memorable on the British side by a brilliant cavalry charge of 1½ miles over difficult ground led by Major Atkinson, 13th Bengal Lancers. The lashkar though severely defeated, did not disperse until news arrived of the victory of the British forces in Swat. Government therefore decided that the Mohmands must be taught a lesson. The first British invasion of Mohmand country followed. The Mohmand Field Force marched from Shabkadar on September 15th, 1897, and crossed by the Kharappa Pass into the Gandab Valley. Simultaneously the Malakand Field Force moved on Nawagai. The full submission of all the assured clans was secured by October 3rd, all the main routes through eastern Mohmand country having been traversed by British forces in the interval. The Adda Mullah's own residence at Jarobi was destroyed by the troops. The usual punishment in the way of fines and surrender of arms was inflicted and in the next year allowances were restored to the tribes.

From 1903 to 1907 such offences as were perpetrated by the Mohmands were due to suspicion and mistrust engendered by the construction of the Loe Shilman Railway. The Halimzai and Tarakzai sections took no part in these affairs.

The year 1908 opened with serious unrest amongst the Mohmands encouraged by Afghan mullahs and by promises of assistance from the large force, which the Sufi Sahib had collected for a so-called religious war. Except for the Tarakzai and a part of the Halimzai sections, the tribe failed to remain loyal to their agreements and crossed the British border as an armed force. They were engaged at Shabkadar and Matta Moghul Khel simultaneously on April 24th, and it was necessary to send a punitive expedition which entered their country on May 13th and inflicted severe punishment on each section, procuring the submission of the whole tribe east of the Durand Line.

The next seven years were uneventful and though the outbreak of war in August 1914 had excited little interest amongst the trans-frontier tribes yet the assumption of hostilities by Turkey in the following November entirely altered the position of affairs. Hopes of a great Islamic renaissance were at once aroused and the tribes were summoned to rise in the name of the Sultan.

By March 1915 risings had taken place in the Tochi and Kurram and these were the fore-runners of a series of disturbances throughout the Frontier.

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(n) The Mohmands.

On April 17th a Mohmand priest known as the Chaknawar Mullah invaded British territory, a few miles from Shabkadar in the Peshawar District, with a force of 4,000 tribesmen. On the following day they were attacked by a force under Major-General Young, and though the result was indecisive, they returned on the following day.

By June the Babra Mullah was forced under pressure to join the war party and called on the Mohmands to follow him in *jehad*; but a lashkar never matured owing to tribal dissensions. By the end of the month the unrest had spread to Swat and Buner and the Haji of Turangzai (see accounts of unrest in Buner in this volume), absconded to Tribal Territory and joined the hostiles in Buner, who later entered the district, engagements taking place at the Ambeyla and Malandri Passes. Subsequently the Haji took up his permanent abode in Lakarai in Safi country, where he became the chief focus of tribal disaffection throughout Mohmand country and Bajaur. He is still alive and his three sons, all of whom bear the cognomen Badshah Gul, have inherited the political ambitions and attitude of their father.

At about the same time the Sandaqi Mullah and the Sartor Faqir moved down the Swat river; they were engaged at the Landakai Spur and dispersed.

Meanwhile the Babra Mullah had succeeded in raising the Mohmands and by September had attacked Shabkadar with 10,000 tribesmen. A serious engagement took place in which very heavy casualties were inflicted on the insurgents.

Intermittent trouble continued and it was found necessary to place the Mohmands under blockade. This was much resented and resulted in a series of raids, which ended in a serious attack on Charsadda, where a large portion of the bazar was burnt. By April 1916 the pressure of the blockade had induced the *jirgahs* to ask for terms of settlement, and they willingly paid a fine equal to double the amount paid at the end of the rising of 1908 in order that it might be raised.

In 1927 when the Faqir of Alingar—see account of Utman Khel—attempted to raise the Upper Mohmands to *jehad*, the Haji of Turangzai was forced to join him half-heartedly. The Faqir advanced down the Gandab in the hope of attacking Shabkadar. A flying column left Peshawar, and the Mohmand lashkar was bombed by the Royal Air Force by day and by night during the 6th and 8th of June; the lashkar finally dispersed after receiving a number of casualties without coming into contact with the ground troops. There was very little trouble till the repercussions of the political disturbances in Peshawar City and District of April 1930

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again caused unrest. Abdul Ghaffar Khan, the leader of the Frontier Red Shirt Movement, was closely connected by marriage to the Haji of Turangzai who lost no time in setting to work to foment trouble. An Upper Mohmand lashkar led by the Haji in person came down to the caves on the Shabkadar border, where it remained for two months, though it never crossed into British territory mainly owing to the fact that the Halimzai, led by their chief Malik Anmir, remained staunch to their engagements. The lashkar suffered from sickness and dissension and the bombing of the Haji's house at Lakarai on June 5th together with the failure of the first Afridi incursion which took place about the same time were sufficient to cause the dispersal of the tribesmen. This Mohmand rising in sympathy with Abdul Ghaffar Khan's movement did much to strengthen and encourage disaffection within the district ; the results would have been far more serious than they actually were had it not been for the loyalty of the Lower Assured clans, who acted as a barrier between the Haji's sympathisers in Upper Mohmand country and the forces of revolutioner in Peshawar. In March 1932 the Upper Mohmands considering themselves aggrieved by the failure of the Halimzai to follow their lead, made an attack in force on Gandab, and burned Malik Anmir's village. The results of their action are yet to be seen, but it will be evident that mainly owing to the failure to define and control the British and Afghan spheres of influence in Mohmand country a position of stability has not yet been reached on their border after 84 years of British Administration.

(o) The Afridis.

The history of the relations of the British Government with the Afridi tribes is hardly a distinct matter. As is the case with the Mohmands Afridi affairs at times assume almost international importance. All the Afridis except the Adam Khel residing in the salient between Peshawar and Kohat Districts together with the Mullagoris have their relations with Government through the Political Agent, Khyber. A large part of the Adam Khel are for the most part under the political jurisdiction of the Deputy Commissioner, Kohat. But the Hassan Khel, and certain sub-sections of the Ashu Khel together with the Jawaki Adam Khel of Bori and Pastawani are now under the political control of the Deputy Commissioner, Peshawar. To complete the account of the relations of the British Government with the tribes bordering on the Peshawar District however the following brief resumé of events as they affected the Afridis is offered. The Mullagoris are a tribe of little political importance and may be regarded as an appanage only of the Khyber Agency. The Afridis as a whole differ from all the other tribes on the Peshawar District border in the fact that they are in a sense migratory. In the hot weather they retire to the cool highlands on the southern slopes of the Sufed Koh where on the plateau of Maidan and in the Rajgal Valley they occupy extensive settlements.

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In the winter they descend to the low hills and plains (known as the Khajuri and Aka Khel plains) along the Peshawar District border from Jamrud to the Kohat Pass. Here they cultivate what little arable land there is available but live for the most part on their flocks and herds, or by the sale of wood, charcoal, grass, etc., in the Peshawar market. A considerable business is also done in mats and ropes which they make from the leaf of the dwarf palm. Many of them also engage as tenants with the Peshawar Khans. Their permanent habitations are with few exceptions in Maidan and other parts of Tirah ; in their migration to the lower hills during winter they live in tents and temporary shelters like ordinary nomads. The Afridis, as remarked previously, are divided into eight main sections - Kuki Khel, Qambar Khel, Malikdin Khel, Sipah, Kamarai, Zakka Khel, Aka Khel and Adam Khel. The British Government first came into contact with them, as with the Mohmands, during the first Afghan War. Thereafter and until the second Afghan War no serious incident occurred to disturb the relations between Government and the Khyber tribes which remained on the whole friendly. When the second Afghan War broke out it was soon discovered that the British Government was not to be able to rely even on the neutrality of the whole of the Khyber Afridis. Two parties quickly formed, one which was prepared to assist the British Government at a price, and a second which made common cause with the Amir. The Maliks of the former party were called in and entered into engagements to keep the Khyber Pass open for the passage of British troops and to control their followers in return for subsidies fixed on the scale in force during the first Afghan War, when a similar expedient had been resorted to. This in the event they proved unable to do, completely at any rate, and during the war two expeditions to the Bazar Valley were necessary to punish attacks on the Khyber road. After the Treaty of Gandamak the headmen of the pro-Afghan party also came in and fresh engagements were effected by which subsidies were redistributed among all the sections, the headmen who had been in opposition being recognised according to their position and influence in the tribal councils. When the time came for the British forces to withdraw from Afghanistan it was decided to make permanent arrangements to have the Khyber Pass kept open and policed by the tribesmen themselves. After protracted negotiations a complete *jirgah* of all the Khyber Afridis affixed their seals to an agreement with British Government in February 1881. The terms of this important document claim more than a mere passing notice. In outline they were as follows :—

(*i*) The independence of the Afridis was recognised but on their part the tribesmen agreed to maintain exclusive political relations with the British Government ;

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(*ii*) the Afridis undertook themselves to maintain order in the Khyber Pass and guaranteed the good conduct of the tribe otherwise also in consideration of the receipt of subsidies from the British Government ;

(*iii*) the tribe was to furnish a corps of "jazailchis" for the protection of caravans on their way through the Pass ;

(*iv*) all tolls recovered were to be credited to Government.

As soon as these arrangements were complete the regular army garrisons were withdrawn from Ali Masjid and Landi Kotal.

Turning now to the Aka Khel, the first occasion on which they appear to have come into collision with the British Government was in 1854 when they were responsible for an attack on the camp of a British officer about six miles' distance from Peshawar. For this they were punished by a series of raids on their flocks and herds and the tribe was finally placed under blockade also. The Aka Khel are peculiarly amenable to coercion by blockade. Carrying on as they do an extensive trade in wood and grass with Peshawar exclusion from British territory hits them particularly hard. On the present occasion blockade had at once the desired effect. The tribe made unconditional submission and paid a fine of Rs. 2,500. From this date till 1897 their conduct appears to have been satisfactory and there were few incidents of any importance.

The Afridis as a whole could hardly fail to be affected by the wave of excitement which swept along the Frontier in 1897. The mullahs saw to that. Rumours of impending trouble and of an intended assault on the posts in the Khyber reached Peshawar on August 17th, when owing to distractions elsewhere no regular troops were available to support the Khyber Rifles in the Pass. On the 23rd of August Fort Maude was attacked and captured and Ali Masjid also fell. At Landi Kotal the Khyber Rifles garrison made some stand but on the 25th this post also surrendered and was sacked by the tribesmen. In September Afridi contingents joined the Orakzais in the attack on the Samana. War with the Afridis was obviously inevitable. In October 1897 Sir William Lockhart's force invaded Tirah. The details of the campaign are outside the scope of the present narrative. Suffice it to say that in the following March the Afridis made formal submission and paid a fine of Rs. 50,000 and surrendered the 800 breech-loading rifles which had been demanded from them.

In December 1899 regular troops were withdrawn from the Khyber and the protection of the Pass was entrusted once again to the Khyber Rifles. This corps had grown out of the "jazailchis" which the Afridis had undertaken to provide in 1881. From this

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date until 1905 no event of any importance occurred to disturb the friendly relations of the Afridis with the British Government. During this year and the year following the Zakka Khel committed innumerable raids into British territory and generally adopted an attitude of open defiance. A year later in January 1908 the misconduct of this section culminated in an attack on the city of Peshawar itself. In February 1908 a punitive expedition was sent against them which penetrated the Bazaar Valley and forced a formal submission from the tribe before the end of the month. From that date until 1930 it proved unnecessary to coerce by force of arms any section of the Afridis, though in 1919 the outbreak of the third Afghan War proved too much for the loyalty of the Khyber Rifles, which had to be disbanded. Though during the Great War the conduct of the Afridis had been examplary, leading to an increase in their allowances, protective measures had to be taken against them in 1919 and at the time of writing the forts in the Khyber Pass are again held by regular troops reinforced for road protection duties by tribal levies known as the Khassadars.

The Hassan Khel and Ashu Khel sections of the Adam Khel, who are under the political jurisdiction of the Deputy Commissioner, Peshawar, are on the whole extraordinarily well-behaved. The history of their relations with the British Government therefore is almost entirely devoid of serious incident. The Kohat Pass Afridis (Adam Khel) are under the political control of the Deputy Commissioner, Kohat, and for an account of these tribes the reader is referred to the Gazetteer of that District.

It remains to relate the effect of the serious disturbances of 1930 on the Afridis as a whole. For some time previous to that year various causes of unrest had been prevailing amongst the tribesmen, causes which were aggravated and brought to ahead by a number of attributes, among which may be numbered Congress agitation in India, dissatisfaction on the part of the younger members of the tribe with the Maliks and Elders particularly owing to the distribution of compensation for the Sunni-Shiah Settlement of 1930 in Orakzai Tirah ; economic troubles caused by the rise in the standard of living, the fall in value of the Kabuli rupee and a decrease in the value of contracts, added to by a growing feeling of self-importance. When therefore exaggerated reports of the rioting in Peshawar on April 23rd, 1930, flashed through Tirah, embroidered with a story that a large number of Afridis had been killed, tribal excitement rose to unprecedented heights.

In the first half of May discussions were held to decide what action should be taken ; the Orakzais (under Kohat control) decided in favour of non-intervention ; and, while the Afridi Maliks were of the same opinion, the younger men decided to raise a lashkar Cases of sniping in the Khyber and against aeroplanes were reported

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By May 30th a lashkar began to form and move down the Bara Valley. The Malikdin Khel and Qambar Khel were the chief movers in the earlier stages, but at length a lashkar of 10,000, of whom only half crossed the border, assembled in the Spin Kamar foot hills. It was the object of the leaders to hold a *jirgah* with the Khalils and Mohmands of the Peshawar District, but a party of malcontents met them near Miri Khel and encouraged them by promises of assistance from the district to make an attack on the City. The lashkar accordingly crossed into the district on June 5th and lay up in the villages south and west of Peshawar ; a number were surprised and bombed in the Khajuri plain during the day ; and after a very half-hearted attack the lashkar streamed back up the Bara Valley. A period of recrimination and dissension followed, during which time a young party called the Khilafatist Party came into prominence. This party, which stood against the authority of the elders, despatched delegates to the Mohmands and Orakzais from whom promises of assistance were received.

By August 7th matters were ripe for a second incursion, and a lashkar of 5,000 reached the edge of the foot hills with the object of making an attack directed against the Aerodrome, Cantonments and the Central Jail ; by August 12th about 2,000 Afridis had crossed into the district. An attack was made on the Military Supply Depôt east of Peshawar and beaten off by troops with considerable casualties. Simultaneously a determined attempt was made to enter Peshawar City from the east ; this was defeated by the City Armed Police who took up a position on the City wall. After other unsuccessful clashes with troops, the Afridis left the district after suffering at least 200 casualties.

The Khilafatist Party in the Tirah made attempts to coerce loyalists into helping them, while Government made plans to occupy the Khajuri and Aka Khel plains, which was eventually accomplished ; the final settlement being made on October 3rd, 1931.

The Khajuri and Aka Khel plains have not been incorporated in the Peshawar District. They remain tribal territory, but posts, at present occupied by troops, together with a net work of connecting roads, have been constructed, and by agreement with the tribe Government forces have unrestricted access to the entire area up to the foot hills, thus denying to the Afridis a convenient vestibule in which to collect for entry into administered territory.

(p) Border defence.

It remains to notice briefly the system of border management and the measures now in force for protection of the district frontier. Prior to the British annexation of the district there could not be said to be any settled Government in Peshawar at all, except possibly in the area immediately surrounding the city. Certainly

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nothing approaching regular administration was attempted north of the Kabul river. The Sikhs confined themselves to levying revenue with spasmodic severity from the inhabitants of the valley and to preserving a semblance of order in the vicinity of Peshawar leaving the more distant villages to get on as they best could with the independent tribes outside the border. Between the latter and the Sikh administration a state of open hostility was the rule. It has already been noted that trans-border men were invariably sent to the gallows by the Sikh governors when any of them chanced to fall into their hands. Political relations of some sort were however unavoidable and these were invariably conducted through the local chiefs of the district tribes who acted as go-betweens and negotiators between the Sikh Government and the men of independent territory. In this way there grew up that system of middlemen which the British Government found in full swing in Peshawar when the district was annexed. The earliest British officers to serve in the valley were of necessity unacquainted with the language, customs and politics of the border tribes. This being so a continuance of the middleman system was for a time at any rate unavoidable. The middlemen on their side were not at all anxious that a term should be put to their lucrative functions. The hill men too undoubtedly preferred the older way, accustomed as they were to having been treated by the Sikhs like wild beasts of the field. In the course of time however the middleman system came to be almost entirely abandoned—it subsists still in one or two bad examples on the district border—when British officers acquired the acquaintance to enable them to conduct Government business with them direct.

The system of tribal management put briefly is this. If any event occurs which makes communication with the whole body of a tribe necessary the *jirgah*, or representative deputation of elders, is summoned to meet the Deputy Commissioner. If the matter is settled well and good; if not the Deputy Commissioner proceeds to put pressure on the tribe until his orders are complied with. This pressure may take the form of a blockade, *viz.*, the exclusion of members of the offending section from the Peshawar District, or reprisals, *i.e.*, arrest and detention of all members of the section found in the district. If the section receives service allowances these may be withheld or in the last resort military force may have to be employed. Military aid cannot be invoked for small troubles, *e.g.*, the pursuit of ordinary raiding gangs or sectional reprisals inside the District border. For these purposes it has long been recognised that a special force is necessary which should be at the disposal of the Deputy Commissioner for exercising political pressure and for general border defence. The history of the forms under which this force has been constituted at various dates since

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(p) Border defence.

the annexation of the district is interesting. Prior to 1878 apparently the only armed force in the district was the regular army garrison, supplemented by the Corps of Guides at Mardan. In that year a Border Defence Committee assembled to consider the problem of the defence of the Peshawar District border. It had come to be realised that the regular army was an imperfect and also an expensive weapon to employ for the purpose of dealing with the ordinary day to day troubles of the border. Regular troops were not sufficiently mobile to deal with rapidly moving raiding gangs, the time and place of whose appearance it was impossible to forecast. It was also impossible to scatter regular troops in small detachments everywhere along the border.

The scheme which was propounded by the Committee and which received the sanction of Government contemplated the erection of a chain of posts round the entire border of the district to be held by a drilled and organized body of Government servants enrolled as a Border Militia. It was arranged at the same time that the garrisons of these forts should in case of need be reinforced by village levies armed with comparatively superior weapons supplied by Government. Only in the last resort, *e.g.*, if the Border Police and village levies found themselves unable to cope with a gang of raiders, was the aid of regular troops to be requisitioned. In 1879 the force which later became known as the Border Military Police came into existence. It was finally decided to be only necessary on that part of the border from the Swat river southwards and round by the Kohat Pass to the end of the Jowaki hills. Along the Yusafzai border no forts were constructed nor have they ever been necessary down to the present day. The regular garrisons of forts Mackeson, Bara, Michni, Shabkadar and Abazai were gradually relieved, the last to be evacuated by regular troops being Abazai in November 1894. The force was commanded originally by police officers and later by Assistant Commissioners. In 1895 it numbered 512 of all ranks. In its own way there is no doubt that the Border Military Police rendered excellent service. The rank and file were however indifferently trained and as the corps was constituted it was manifestly impossible to arm them with modern rifles. The armament of the trans-border tribes has improved out of all recognition in the last decades. This is the outstanding feature of the North-West Frontier problem in its modern shape. A comparison of the statistics for number of troops engaged, *e.g.*, in the Mahsud War of 1919-20 with the corresponding figures for the earlier expeditions against this tribe shows what an important bearing this one factor of tribal armament has on frontier control both military and political. The time therefore came when something more efficient than the Border Military Police was required as aid to the civil arm is protection of the

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British border. In 1913 accordingly a new Provincial force was constituted under the name of the Frontier Constabulary. (For a description of the Frontier Constabulary as at present constituted see Chapter III. H (*e*) .) The new corps is officered by the Indian Police—it is recruited for the most part from Pathans of the districts and is regularly trained and armed with modern rifles. There is a Commandant for the whole force and under him District Officers Commanding in the various districts of the province. The first Commandant was Mr. R. C. Boyle, C.I.E., I.P. Another well-known leader and Commandant of this Corps was Mr. E. C. Handyside, C.I.E., I.P., whose name was a terror to every raider and outlaw; who finally fell in 1926 at the head of his men securing the surrender of two dangerous criminals.

(q) The external border.

The alignment of the external administrative boundary of the Peshawar District has been the cause of frequent dispute. The whole matter was made the subject of a very careful enquiry at the third Regular Settlement of the District (1923-29). The line then defined which bears the sanction of Government, is as follows :—

For facility of description the external boundary on the land side may be divided into three sections—

(*a*) the Khattak-Afridi section from the Indus river in the extreme south-east corner of the district to the Kabul river.

(*b*) the Mohmand section between the Kabul and Swat rivers;

(*c*) the Utman Khel—Ranizai—Yusafzai section from the Swat river to the Indus in the extreme north-east corner of the district.

The boundary with the Kohat District westwards from the Indus follows the crest of the Nilab range. At a point about two miles west of Toru Sar (4736 on the 1″ survey map) where the track from Darsha Khel crosses the Nilab range, the line leaves the watershed and runs down to the Musa Darra nullah just west of Lashora-Tutki. Thence it ascends to the crest of Dowalas Ghaiban passing just under the peak of Jalala Sar which is inside the district. From Dowalas Ghaiban to Shamshattu Fort the boundary between the Hassan Khel Afridis and the British village of Dag Ismail Khel is bitterly disputed. The alignment of the British border here has not yet been accepted by the tribesmen. From Shamshattu Fort all the way to the Kabul river the external border of the district was left at Settlement in a most unsatisfactory shape. As surveyed at Settlement it bears the sanction of Government and the agreement of the Afridis procured at the second Regular Settlement of the district (1895). But this line has never been acted

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History.

(q) The external border.

upon and the Afridis have encroached upon it everywhere. At the third Regular Settlement political considerations did not permit of the matter being taken up and the whole alignment of the external border from Dowalas Ghaiban to the Kabul river was left for decision at some future date. The occupation of the Khajuri and Aka Khel plains after the Afridi disturbances of 1930 has altered the position, and it is now proposed to enforce the 1895 line as the *de facto* border of the district, and steps are being taken to demarcate it accordingly.

From the Kabul river at Michni to the Swat river above Abazai—a distance of about 14 miles—the Mohmands hold the border hills. The line here runs along the foot hills well in advance of the line of block houses which the Mohmands sometimes pretend to think were built on the external boundary. Near the Swat river the three towers of Khazana Gund were brought within the border after the Mohmand disturbance of 1915-16.

Across the Swat river the boundary with the Utman Khel runs among the low foot hills. Across the Jindai Khwar it ascends to the Darwazagai-Kandao and thence follows the main outer watershed to Ghojal Khat Sar. From this point it drops again to the plain. Eastwards the line runs in the plain across the Malakand road. In this sector the district abuts on the semi-administered country of Sam Ranizai, since 1895 part of the Malakand Political area. After traversing the crest of the small hill known as Sarkai Ghar it drops again to the plain west of Kharaki village. Onwards it ascends to the watershed of the main outer range north of Kharaki. In Saroba limits it drops again to the plain but almost immediately ascends again to the crest of the outer range of hills which it follows to Pajja.

From Pajja to the Ambeyla—except for a short distance near Sar Banda on the Pirsai Pass—the line follows the watershed—crossing Khan Baba peak, the Malandri Kandao and Pato Sar. Eastwards from the Ambeyla the line crosses the Pagoch Kandao (3701) to Pagoch Sar (4763). From the latter peak it follows a subordinate watershed to Narnaji Sar (4240) and the Dirhan Kandao. From the Kandao it drops down the nullah to the plain. Passing along the crest of Tarako Dheri it then runs in the plain to a point west of Salim Khan. Here the line turns due east and runs through cultivation to the banks of the Badrai nullah. Crossing the nullah north-east of Salim Khan it ascends immediately to the watershed of the Darsang range which it follows as far as a point known as Tambugat Sar. Here it tunrs north running down the hill face over Kulpai Sar and Jabba Sar to the Loe Rao, the most easterly of the drainages from the Darsang range which flow to the Jhanda Khwar. Thence it runs in the plain till it joins the Sargari Khwar. Passing up the bed of this for a short distance

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(q) The external border.

the line runs up a well-defined spur to the hill called Loe Dop. From the crest of this it runs straight over an intervening Kandao to Nakhtar Sar. Onwards the boundary runs straight to the most westerly of three small hillocks known as Dingano Dheri. Crossing the crests of these it runs due east to the Pakli Khwar, the bed of which it follows to the Babini border. From this point it runs in the plain in a south-easterly direction till it meets the Polah Khwar. From this point to the Indus above Kiara the alignment is bitterly disputed and the Gaduns claim a border here much in advance of the sanctioned line. The latter from the left bank of the Polah Khwar runs up the Sili Kandah and so to the head of the Bazdarrah Khwar. Here the line turns north-east along the crest of Manoram and later along the front edge of a prominent bluff to the Dadar Darrah. From the Dadar Darrah it ascends to the crest of Bazwani Sar. From this peak it runs down almost due south along a prominent spur to the plain above Kiara, thence through cultivation to the Ram Khan Kandah which it follows to the Indus.

The ideal political boundary would obviously be one where—

(a) the limits of jurisidiction can be easily recognized, and

(b) where these limits correspond completely with existing possession either side of the line.

While it cannot be said that these requirements have been everywhere attained in the alignment of the external border of the Peshawar District as now sanctioned, still with the exception of the Afridi section and one or two minor stretches—notably from the Polah Khwar to the Indus—the present border is, if not scientific, at least fairly satisfactory. Apart from the revenue maps a full and accurate description of how the line runs is kept for record in the office of the Deputy Commissioner.

The boundary with the Hazara and Attock Districts on the Indus is now fixed. From Kiara to Attock it runs in the bed of the river. From Attock to the Nilab range it follows the right bank of the river. The last is somewhat of an anomaly and is contrary to the usual practice by which riverain boundaries run in mid-stream.

(r) Peshawar District since the Great War.

Since Robert's famous "Class" system of recruiting was put into force in 1893, the Pathan was considered a favourite class for enlistment in the combatant branches of the Indian Army, and so many Pathans were taken from the Peshawar District for the Army that they came to be over-recruited; on December 31st, 1916, 7,567 persons were serving as combatants, but by the close of 1918, 11,500 persons from the Peshawar District or 2·7 per cent. of the male population had enlisted in the Army. This was no

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mean achievement, as in the Peshawar Valley where economic conditions were favourable, there was no strong natural inducement to enlist as in the less favoured districts. For a detailed account of the achievements of the N.-W. F. Province in the War in which the Peshawar District played no small part, the reader is referred to the publication entitled the N.-W. F. Province and the War, by Lt.-Col. W. J. Keen, C.I.E., C.B.E., I.A., Revenue Commissioner.

The War passed ; and with the return of soldiers to their homes and the relief from tension and from ruinous prices, the cold weather of 1918-19 seemed likely to be the opening of an era of peace and restored prosperity. But the strain of the past four years could not relax itself so easily. Agitation and disturbances in other parts of India reacted upon Peshawar ; stimulus was added by Amir Amanullah Khan, who felt no great security in the throne which had come to him as a result of the murder of Amir Habibullah, and endeavoured to strengthen his position by creating a diversion against the British. His first move in this direction was an extensive anti-British intrigue in Peshawar City ; this was discovered and before the Afghan forces could make any headway against our troops in the Khyber, Peshawar City was surrounded by troops on May 3rd with remarkable speed and skill and the surrender of the leading conspirators was demanded. They were handed over with little delay, and Peshawar City, which had been the scene of a certain number of processions and anti-Government demonstrations during the preceding weeks, was again quiet.

In Peshawar District, as in other parts of the Frontier, the situation continued to be one of danger and uncertainty. The attack during May by Afghan troops upon our positions in the Khyber, the unfortunate—though possibly unavoidable—disbandment of the Khyber Rifles, and the constant endeavours of the Afghan Government to incite the tribes, and especially the Afridis to hostility against us, meant that certain elements in Peshawar District were on tiptoe to see which way the fortune of war would go. Martial Law was therefore proclaimed in Peshawar District. Sir George Roos-Keppel, who had made all arrangements to hand over to his successor and to leave for England at the beginning of May but had been retained in Peshawar in view of the gravity of the situation, was appointed Military Governor. His wise administration of Martial Law immediately rcstored a wavering confidence, and except for some unimportant incidents in the Shabkadar-Charsadda area, the peace of the district was hardly disturbed throughout the remainder of the summer.

The political agitation set on foot in India in connection with the Rowlatt Bill culminated during the year 1920 in the Hijrat

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movement, as a result of which several thousands of inhabitants of the Peshawar District went temporarily to Afghanistan. Other districts of the Province were also affected in a minor degree.

(r) Peshawar District since the Great War.

With very few exceptions the disillusioned emigrants returned after a few months in a state of utter destitution and arrangements were undertaken with a view to resettling them in their homes and giving them a fresh start.

The years 1921 to 1930 passed on the whole comparatively quietly in Peshawar District, though 1921 and 1922 witnessed the repercussions of the non-co-operation campaign down-country, and Peshawar City was more than once disturbed. At the end of 1923 the third Regular Settlement of the District, which had been deferred for 10 years owing to the War, was eventually put in hand, and Mr. F. V. Wylie, I.C.S., appointed as Settlement Officer. The Settlement of this district is a very heavy task, and in this instance lasted for nearly six years. The results are given in detail in Chapter II and III, and it will suffice to notice here that the operations were carried through without disturbances and may be said generally to have commanded the confidence and co-operation of the people. In 1927 there were disturbances of a communal nature, prompted by the appearance of scurrilous anti-Muslim pamphlets in certain organs of the Hindu Press down-country. Muhammadan feeling was stirred to such an extent that local Hindus in the villages and in Tribal Territory, who had been living as '*hamsayas*' for generations under the protection of the Pathan population, were in many instances ejected by the landowners simply on the ground of their religion. It was only with great difficulty that serious rioting in Peshawar City and certain rural areas was averted.

1929 was marked by a number of demonstrations in favour of King Amanullah, whose cause had been espoused by more advanced political opinion on the Frontier, and whose downfall was deplored as likely to alter the balance of power in Central Asia and on the Indian Frontiers. Nadir Khan's successful capture of Kabul was at first hailed as a triumph by the same opinion, but enthusiasm waned as soon as it became clear that as King Nadir Shah he had no intention of restoring the fallen Amanullah to the throne which he had lost. Advanced Muhammadan opinion at this time was represented by the various Khilafat Committees which, finding their aspirations belied as regards Afghanistan, tended more and more to turn with sympathy towards the Congress movement, which was again gathering strength in India proper and preparing once more to cross swords with Government. The most important leader of the Peshawar City Khilafatists joined the Congress, while the beginnings of the red-shirt movement—later affiliated with Congress—became visible in the rural tracts of the

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(r) Peshawar District since the Great War.

district. The leader and inspirer of this rural movement is named Abdul Ghaffar Khan, a lesser Khan of the important Hashtnagar village of Utmanzai. Associated with the Haji of Turangzai's family on the distaff side he had long imbibed feelings of bitterness against constituted authority and had taken a leading part in disturbances connected with the Afghan War and its aftermath in 1919 and 1920. Subsequently he founded "Azad" schools in Utmanzai and elsewhere in the district, and, mounting on the wave of disaffection which surged over the whole of India in 1929-30, he finally conceived the idea of forming a great body of rural volunteers, uniformed and organized by *tappas* and villages nominally in the interests of social reform, but in reality to overthrow not only the Government but the existing social order. The directors of the movement in each *tappa* and subordinate village were Pathans and were known as the Local *jirga*, all subordinated in various degrees to the Central *jirga* at Utmanzai. As the executive force to carry out their orders they enrolled villagers, many of whom were either landless or *kamins* of the menial classes, under commanders who were given various ranks from "Commander-in-Chief" to "Captain." These wore shirts died a dark plum colour, and later came to be known as red-shirts. To this uniform they added badges of rank and various accoutrement such as Sam Browne belts, and drill was even carried out with dummy rifles and words of command. Their creed was nominally based on that of Gandhi non-violent non-co-operation, but in practice, as they grew stronger, forceful methods were adopted against their opponents in villages, together with every form of social boycott and exploitation of local feud: the non-violent attitude being reserved for clashes with constituted authority (if supported by sufficient force) where the red-shirts apprehended that an appeal to force would go against them.

It was decided to arrest the City Congress leaders together with Abdul Ghaffar Khan and his leading rural lieutenants on the same day, April 23rd, 1930. The arrests in the city led to the Peshawar riots of that year, in the cause of which mobs had to be dispersed with the aid of troops, who after the death of a despatch rider and the setting fire to an armoured car were forced to resort to firing to clear the streets. About 20 persons were unfortunately killed, and a number of others wounded. On the following day acting on an assurance from certain leaders of local opinion it was decided to withdraw the troops; but the only result of this was the assumption of control over Peshawar City by Congress volunteers, who managed the traffic and against whom the Police were unable unaided to reassert the authority of Government. It was therefore necessary to reoccupy the city with troops—this being done on May 4th. The troops had to remain until nearly the end

CHAPTER I.—B.

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(r) Peshawar District since the Great War.

of August before the authority of Government could be said to have been re-established.

Meanwhile the arrest of Abdul Ghaffar Khan and his four leading lieutenants was effected without loss of life in Charsadda, though it proved necessary to despatch the Guides Cavalry from Mardan to remove him from the Charsadda Jail, which had been invested by singing crowds of his followers. He was tried and on conviction removed to a jail in the Punjab.

The tribal disturbances which followed these events have been described in the foregoing sections on Utman Khel, Mohmands and Afridis. Within the district itself it proved necessary for mixed columns of military and police to traverse disturbed areas more than once to effect arrests of leading red-shirt agitators and to enable the civil administration, which had ceased to function, once more to be put into gear. These operations combined with the successful suppression of tribal disorder on the district border had once more reduced the district to a semblance of order, when the release of Abdul Ghaffar Khan and all his red-shirts, together with the city agitators, under the Delhi agreement of March 1931, once more set free the full flood of disaffection. The period ushered in by this agreement was regarded by the red-shirts as one of truce enabling them to reorganise their forces ; and as a number of dangerous demonstrations demanding Abdul Ghaffar's immediate release had had to be dispersed by the local authorities, ttha release subsequently under the orders of the Government of India was regarded by local opinion as a victory for agitation, which made it unnecessary for the agitator to defer in any way to the orders of local authority.

The year which followed was one of unprecedented difficulty for the administration. Abdul Ghaffar Khan proceeded on village to village tours, preaching defiance of Government and non-payment of revenue. Police investigation was interfered with, and crime rose to unheard of levels. In 1931 alone in Peshawar there were some 400 murders. The collection of revenue came to a standstill ; and Government officers and forces were subjected to constant insult and abuse even on the public road. Perhaps even more significant was the fact that the red-shirt movement began to attack the basic rights of property on which rural society is based, to indulge in vilification of land owners, and to hint at the possibility of a redistribution of land in favour of the " have nots." Abdul Ghaffar Khan had now been joined by his brother Dr. Khan Sahib, who had previously held a commission in the I.M.S. This man took over red-shirt organisation in Peshawar City where his supersession of the old Khilafat leaders caused some bitterness ; and he

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and Abdul Ghaffar Khan were recognised by Gandhi as the local leaders of Congress, with which the red-shirt organisation was publicly affiliated by a visit from Devi Das, son of Gandhi himself.

(r) Peshawar District since the Great War.

Government finally authorised action against the red-shirts on Christmas Day, 1931, when 7 mixed columns of troops and police occupied the City and tactical points in the rural areas. Abdul Ghaffar Khan, Dr. Khan Sahib and all the leaders throughout the district were arrested. The movement came as a complete surprise with the result that success was happily achieved without loss of life. It was necessary to open fire only twice, once at Tahkal Payan near Peshawar on the second day of the operations and again near Gujrat in the Mardan Sub-division some time later. But in order once more to enable the civil administration to work, it was necessary to employ troops on column duties until April 1932.

Meanwhile throughout the period 1930—32 energetic preparations had been made for the introduction of a measure of reforms based on the Government of India Act, 1919 ; and it is noteworthy that this action had the effect of rallying the same and steady elements in the district to the side of law and order. The elections were eventually held early in April 1932 ; the red-shirts making a final effort to render the access of voters to the poll impossible. Much disorder resulted, but on the whole the elections were successful ; and the new constitution was inaugurated by His Excellency the Viceroy Lord Willingdon in person on April 20th, 1932, which was preceded by the official installation of the first Governor of the Province His Excellency Sir Ralph Griffith, K.C.S.I., C.I.E., two days previously. Abdul Ghaffar Khan, his brother and 2 other leaders were interned down-country under Regulation III of 1818, and the remainder of the prisoners sent to the new Haripur Jail in the Hazara District. The new constitution during its first year of trial has, on the whole, worked remarkably well.

(s) The Guides.

In 1847 George Lawrence arrived in Peshawar as Political Assistant to the British Resident at Lahore. After being temporarily located in Peshawar, the Corps of Guides occupied rough quarters of tents and huts at Gujar Garhi near Mardan. As the water supply at Gujar Garhi was found to be unsatisfactory, for a short time, the tents and chappars were re-erected near Baghdada, meanwhile, the site of the Mardan Fort was chosen and marked out and work on the fort was commenced towards the end of 1853. At that time Hodson was in command of the Corps, and in the fashion of those days, he was also Assistant Commissioner of Yusafzai. Somewhere between 1865 and 1869, Colonel Sam Browne, V.C., built the first quarter outside the defences. The site for the present Mess was chosen. The original garden, planted by Hodson, had spread to much of its present limits. Up till 1894, the Punjab

CHAPTER I.—B. History. (s) The Guides.

Government provided an allowance for the upkeep of the garden, as it apparently treated the Punjab Frontier Force with some generosity, and the name "Company Bagh" presumably dates from the days of the old Punjab Government allowance. The garden with its fine trees and magnificent prospect towards the hills of Yusafzai is well-known as one of the choice spots on the Frontier.

In 1870 the Assistant Commissioner moved his residence and offices to the present site. Yusafzai was now organized under the control of the civil forces of law and order.

In 1886 a new Mess was constructed. This stands until the present day with certain alterations. In 1892 the Church was built by the M. W. D.; previous to this date Church Services had been held in the Mess.

In 1902 the Cavalry Lines were rebuilt. Following the old self-reliant Silladar methods, the cost was met regimentally. The original lines had also been built and maintained by the Regiment. Each sowar had purchased his own quarter from his "assami." On leaving the Regiment, he had sold his quarter to his successor. In the lines of 1902 this system of transfer was modified. The lines remained as Regimental and not private property. They were maintained under Regimental arrangements. A recruit now paid a fixed rate of Rs. 80 from his "assami" for his quarter. This was refunded to him when he left. During his tenure of the quarter, he paid a further rent of 8 as. monthly.

In 1915 the Cavalry moved into their present lines. These were the property of Government. The change resulted in some financial loss to the Regiment. The Rs. 80 purchase-money had to be refunded to the men. No compensation was received from Government.

The Guides continued to keep their own transport up to 1917.

The cavalry and infantry are now housed in good brick-barracks. The bazaar is now a tall mass of brick work. At the southern end stands the Kabul Memorial with its proud message to succeeding generations of Guides. The old Fort can scarcely be recognized. Its mud walls are concealed by the gardens which now surround it. The dry ditch and glacis are now bright with flowers. The hedges and the rustic bridges that give access to the bungalows are covered with climbing roses, red and white.

The Mess is a museum of the history of the Corps; a brief account of it will be found in Chapter IV—Places of Interest.

Section C—Population.

CHAPTER I.—C.

Population.

(a) Density and distribution of population.

The density of population in each tahsil of the district per square mile of :—

(a) the total area ;

(b) the cultivated area ;

is exhibited in the following table. The figures are taken from the 1931 Census Report :—

District and Tahsil.	Area in square miles.	Population per square mile of total area.	Percentage of total area. Cultivated.	Percentage of total area. Irrigated.	Number of persons per square mile of cultivated area.	Rural population.	Rural population per square mile.	Rural population per square mile of cultivated area.
DISTRICT ..	**2,637**	**369**	**51**	**29**	**739**	**757,898**	**287**	**575**
Peshawar ..	45	613	47	33	1,322	157,081	345	744
Charsadda ..	38	464	69	56	674	147,407	385	558
Swabi ..	47	319	60	19	560	158,411	336	560
Mardan ..	62	336	63	39	523	172,282	277	453
Nowshera ..	70	228	26	8	892	122,717	174	682

The most important factors which go to determine the density and distribution of the population in a given area may be noticed. They include climate and configuration, the customs of the people, the location of trading centres and of military garrisons and the presence or absence of adequate means of communication. In a district like Peshawar, where the bulk of the population (57 per cent. according to the 1931 Census) is engaged in agriculture, the cultivation of the soil and the industries subservient thereto must be considered the predominant factor. In the Peshawar District the pressure of population on the soil is heaviest in the Peshawar Tahsil. This is to be explained in part by the existence of Peshawar city and of the cantonment. The density of the rural population in this tahsil per square mile of cultivation is 744. The tract is heavily irrigated which explains this relatively high figure.

In Nowshera again where the density of the total population per square mile of cultivation is as high as 892 the figure is affected by the inclusion of two cantonments—Nowshera and Risalpur and also by the fact that a large proportion of the population in this tahsil—especially in the hill areas—depends for a livelihood on means other than agriculture. The productivity of the waste area is obviously a factor to be considered in addition to the extent of the cultivated area. For the district the figure for population

CHAPTER I.—C. Population. (a) Density and distribution of population.

per square mile of the total area is 739. Peshawar is the most densely populated district in the North-West Frontier Province. The following table shows that agriculture and the various circumstances, climatic and otherwise, on which successful agriculture depends are the predominant factors in inducing this result :—

District.	Mean density of population per square mile (total area).	PERCENTAGE OF TOTAL AREA.		Percentage of cultivated area which is irrigated.	Normal rainfall (inches).
		Culturable.	Cultivated.		
Peshawar ..	369	72	51	56·6	12·2
Hazara ..	223	52	27	9·2	43·8
Bannu ..	159	70	50	22·6	10·8
Kohat ..	88	30	19	11·2	16·2
Dera Ismail Khan ..	79	69	30	12·1	9·8

It will be seen that, though the rainfall is less in the Peshawar District than in either Hazara or Kohat, still the proportion of the total area cultivated and especially the proportion of the latter which receives irrigation is enormously higher than in any other district in the Province. For the type of cultivation practised the pressure of the population on the soil in Peshawar cannot be considered to be at present excessive. The incidence of population on the cultivated area of the whole North-West Frontier Province (Settled Districts) is 552 persons per square mile and in 1911 the corresponding figure for the Punjab was 499.

(b) Towns and villages.

The term " town " for Census purposes includes :—

(a) all municipalities ;
(b) all Civil Lines not included within municipal limits ;
(c) all cantonments ;
(d) every other continuous collection of houses inhabited by not less than 5,000 persons which the Provincial Superintendent may decide to treat as a town for Census purposes.

The term " city " is applied to :—

(a) every town containing not less than 100,000 inhabitants ;
(b) any other town which the Provincial Superintendent may, with the previous sanction of the Local Government, decide to treat as a city for Census purposes.

At the 1931 Census in accordance with these definitions there were 10 towns and one city in the Peshawar District. Jamrud has been held to be situated in the Khyber Agency, and outside the jurisdiction of the Peshawar District, and has therefore been classed as a " Trans-Frontier post " and not a town in the Census of 1931. The figures for urban population will be found in Table 7

CHAPTER I.—C.

Population.

(b) Towns and villages.

of the B. Volume of this Gazetteer. The single "city" in the district is of course Peshawar (Municipality). As this is the most important urban area to be considered it is treated first. The detailed description of the city itself is reserved for a later chapter. We are here concerned with the population only. During the period 1891 to 1931 the population of Peshawar City increased from 63,079 to 87,440 persons or an increase of 39 per cent. Muslims constitute the bulk of the population, 80 per cent. The remainder consist of 13 per cent. Hindus, 5 per cent. Sikhs and 1 per cent. Christians. The increase in the number of Sikhs and decrease in the case of Hindus in the decade 1921—31 is noticeable, and may be due to the classification of a greater number of persons, who are Hindu-Sikhs as Sikhs as opposed to pure Hindus on account of sectarian differences. There are over 18,000 houses in the city, the average number of occupants per house being just less than 5.

There are three towns in the Charsadda Tahsil. These are really large villages and there is no municipal organization in any of them. The town of Tangi in the north of the Tahsil only a few miles from the Utmankhel border contained at the 1931 Census a population of almost 8,700 souls. Muslims naturally predominate, Hindus and Sikhs comprising only about 4 per cent. of the total population of the place. The towns of Charsadda and Prang lie close together on the left bank of the Swat river. As already described these places have been identified by archæologists with the ancient town of Pushkulavati, the capital of the kingdom of Gandhara at the time when Alexander the Great invaded India. The population in both is predominantly Muslim. In recent years Charsadda has increased in population and importance at the expense of Prang. There is now a considerable bazaar at Charsadda and the bulk of the export trade from the Charsadda Tahsil—the richest Tahsil in the Peshawar District—passes through this place. An Assistant Commissioner has his headquarters here, and there is also a Tahsil, Hospital, Police Station and Veterinary Hospital.

In the Mardan Tahsil there are two "towns"—the Hoti-Mardan Municipality and Mardan Cantonment. The Municipality adjoins the Cantonment and now includes the old agricultural village of Hoti and Mardan proper so that the concentration of population here is very much greater than the figures show. Hoti-Mardan owes its prosperity in recent times to the advent of the Swat river canals. Production has increased enormously in all the surrounding country in consequence and a large trading community has settled in Hoti-Mardan as a result. The A. C.'s headquarters are here, there are also numerous Courts, a Tahsil, Police Station, Civil Hospital, etc. All roads in the Mardan Sub-division radiate from Hoti-Mardan as a centre and the town is now the chief market

CHAPTER I.—C. Population. (b) Towns and villages.

for the whole of Yusafzai. Hindus and Sikhs amount to 22 per cent. of the total population of the Municipality, an exceptionally high figure for the Peshawar District. During the last few years many Hindu and Sikh traders have moved in from the surrounding villages and the bazaars in the Yusafzai villages have declined in importance in consequence.

There are no towns in the Swabi Tahsil.

In the Nowshera Tahsil there are four towns. Three of these are cantonments—Nowshera, Risalpur and Cherat. The population of the last varies according to the seasons as it is used chiefly as a sanitarium for British troops in the hot weather. The 1931 Census was conducted in February, before troops had moved up, which explains the small numbers recorded as resident in Cherat in that year. The town of Nowshera Kalan like Tangi, Prang and Charsadda is really only a large village. It has a population however of about 13,000 persons and there is a Notified Area Committee. Nowshera Kalan lies on the left bank of the Kabul river, upstream from and a short distance to the west of the Cantonment which is situated on the right bank.

In the Peshawar Tahsil the Cantonment of Peshawar is recorded as a town. The population of this place is largely military. The Peshawar Cantonment lies to the west of the City, and a detailed description of it is reserved for a later chapter.

Towns being defined as stated, 22 per cent. of the population of the Peshawar District lives in towns.

From Table 6 of Volume B it will be seen that there are 857 villages in the district, in which live 78 per cent. of the total population, and that the average population per village is 896. The villages however vary enormously in size and the average figure is to this extent misleading. The average number of persons per occupied house among the rural population is 5·1 and the average distance of one village from another in the district is 3·08 miles.

(c) Growth of population.

The trend of population since the Census of 1891 is illustrated on the following table:—

	1891—1901.	1901—1911.	1911—1921.	1921—1931.	1891—1931.
Net increase ..	76,912	76,302	42,358	66,954	262,526
Percentage increase ..	18	10	5	7	37

The population of the district therefore increased by 37 per cent. during the 40 years, 1891—1931. The following table shows the percentage increase by Tahsils during the same period:—

	Charsadda.	Mardan.	Swabi.	Nowshera.	Peshawar.
Percentage Increase 1891—1931 ..	34	74	21	48	23

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Population.

(c) Growth of population.

The Mardan Tahsil shows the heaviest increase and this is to be explained by the influx of trans-border men—especially Mohmands—into the Tahsil consequent upon the construction of the Swat river canals. Mardan Tahsil is growing more rapidly than any other tahsil in the district. Its growth is mainly due to trade the large majority of which is in foreign cloth. The communications in this part of the district have also been extensively improved in recent years. On 1st January 1901 a narrow gauge Railway line known as the Nowshera-Dargai Branch Line connecting with the foot of Malakand Pass was opened; this was converted to broad guage in 1921.

Mardan Municipality is an important trade centre for the states of Dir, Swat and Chitral in the Malakand Agency beyond the administered border, and also for the thickly inhabited rural areas of the Swabi, Nowshera and Charsadda Tahsils. The Muslim increase in the rural population apart from its natural growth may be attributed to the opening of minor trade centres at Takht Bhai and Hathiyan as well as to the influx of settlers from Tribal Territory on the areas now brought under command of the irrigation system. The same cause was operative in Charsadda but in that Tahsil the influx seems to have taken place for the most part prior to 1891. The Lower Swat Canal was opened for irrigation in 1885-86. The Upper Swat Canal, which commands a very much larger area in Mardan than in the Charsadda Tahsil, was first opened for irrigation in 1914. The increase in the Nowshera Tahsil is due in part to the construction of a new cantonment at Risalpur. The garrisons of both Risalpur and Nowshera Cantonments have also been increased considerably during the last decades. The percentage increase for the district in the ten years 1911—21 is much lower than that in previous decades. This is to be explained almost entirely by public health conditions during the years 1916—18. In the decade 1921—1931 the increase was 7·4 which may be called normal as compared with previous decades except that of 1911—21, which was much lower.

(d) Migration.

The figures relating to migration will be found in Table 8 of Volume B of this Gazetteer. It is regretted that figures for emigration to countries and districts outside the North-West Frontier Province are not available. Tribal areas and Punjab districts supply the largest number of immigrants. The latter are for the most part sepoys in Indian regiments, followers, etc. This is proved not only by a reference to their districts of origin but also by the small proportion of females who accompany them.

Immigrants from Tribal Territory, Afridis, Mohmands, etc., come down to the Peshawar Valley in the cold weather where they

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Population.

(d) Migration.

work as labourers or engage as tenants with the Peshawar landholders. The statement in the margin shows that the general tendency of immigration from the west is becoming less every year. The figures for

STATEMENT SHOWING IMMIGRANTS FROM AFGHANISTAN AND THE TRIBAL AREAS OF THE PROVINCE ENUMERATED AT EACH CENSUS SINCE 1881.

District.	1881.	1891.	1901.	1911.	1921.	1931.
Peshawar ..	35,892	56,089	55,537	45,366	30,886	25,577

1931 would probably have shown a slight increase over the figures for 1921 but for the Afridi blockade on which account immigration from the Khyber Agency has been reduced by some 10,000 persons. This slight increase is not sufficient to show that the general tendency to decrease is not real, although the Census was taken at a time when the border was still unsettled.

Immigration from Afghanistan is a variable quantity. At the 1921 Census the number of Afghans in Peshawar was much below the usual figure, *i.e.*, 5,508 persons. This was due to special causes of which the disturbed condition of the border—the aftermath of the third Afghan war—and the memory of the Hijrat movement were the most important, but in 1931 again the number of immigrants rose to 7,638. Afghan immigrants to Peshawar are of two classes :—

(*a*) Carriers who pass their caravans down the Khyber twice a week and who handle most of the goods which are traded between Kabul and Peshawar. These men are always on the move and do not add any permanent element to the population of the district ;

(*b*) labourers who come for the winter only returning to Afghanistan in April when the weather gets hot. They are employed for the most part in repairing the mud walls of the Peshawar villages, a task which the local Pathan regards as beneath his dignity. They are also engaged by contractors on Government works, etc., all over the district. The better class of them bring their camels with them and ply them for hire in the Peshawar villages, much of the *gur* exported from the Charsadda Tahsil every year is carried to the railway on their animals.

Of the districts of the North-West Frontier Province Hazara supplies the largest number of immigrants to Peshawar. The pressure of the population on the area available for cultivation in the Hazara District is heavy and the inhabitants tend to emigrate freely to other parts of India in consequence.

Immigrants from other provinces of India, excluding the Punjab, come mostly from the United Provinces. These are mostly menials—regimental followers, washermen, etc.

Kashmiri immigrants are found mostly in Peshawar City where they work at trades of various kinds. A considerable number of

immigrants from Poonch and Jammu are also employed as domestic servants. CHAPTER I.—C.

Immigrants from countries in Europe are mostly British Officials and British soldiers. Population.

(d) Migration.

Though full statistics for emigration are not available it is certain that the figures for immigration far exceed those for emigration. It has already been stated that the pressure of the indigenous population of the valley on the area available for cultivation is not excessive. The bulk of the population is therefore under no compulsion to seek a living outside the borders of the district. Casual labour is also continually in demand in the numerous cantonments. Expenditure on public works is heavy for obvious reasons and employment is thus always available for landless men or for individuals who may wish to supplement their income from the land by casual labour. Emigration is however common in the Nowshera Tahsil. The hill Khattaks of this tahsil especially are known all over the north of India as carriers and contractors. In Yusafzai also service in the army is very popular and the same applies though in a lesser degree to the Khalil and Mohmand tribes near Peshawar itself.

(e) Age statistics.

The statistics relating to age, sex and civil condition will be found in Table 10 of Volume B of this Gazetteer.

In India the value of age statistics has to be discounted considerably on account of the fact that the bulk of the population is still illiterate and many educated persons also are unable to state their age exactly. Age returns for Europeans and Anglo-Indians may be taken as on the whole substantially correct. Many Hindus and Sikhs also keep a record of their ages either in their account books or in the form of horoscopes. The bulk of the population of the Peshawar District, 92 per cent., are however Muslims who keep no age records of any sort and among whom the proportion of literacy is only 51 *per mille*, in the case of males and 4 in the case of females of school-going age. Intentional misstatement of age for various reasons is also not unknown in India any more than it is in Europe. Assuming however that errors and misstatements due to various causes are confined to a margin of 5 years the effect of these can be largely eliminated by the device of grouping ages in quinquennial periods (see Table 10). The age figures for the Peshawar District as recorded call for little comment. It is interesting to note the fact that they almost exactly bear out the well-known theory of the Swedish statistician Sundbarge that the number of persons in the age group 15—50 is invariably about half the total population. Sundbarge wrote of conditions in Western countries only but his theory applies almost exactly in Peshawar where per ons between the ages of 15 and 50 comprise according to the 1931 Census over 51 per cent. of the total population of the district.

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(e) Age statistics.

In the Peshawar District there are apparently only 811 females to every 1,000 males. The physiological causes which determine sex have so far eluded the pursuit of the scientist. The figure quoted for the Peshawar District for females is very low not only compared with European countries but with other parts of India also. The balance of the sexes in the population of any given tract is obviousy affected in the first instance by two natural phenomena, *viz.*, the sex ratio at birth and the sex ratio at death. Apparently in Peshawar during the decade 1911—1921 there were on an average 118 male for every 100 female survivals. Additional though accidental causes for the preponderance of males over females in Peshawar are the presence of a large military garrison in the valley and the large excess each year of immigrants over emigrants. Both of these latter classes, it need hardly be pointed out, consist for the most part of males.

In the matter of civil condition the most interesting fact revealed by the figures is the general prevalence of the married state. Above the age of 30 the proportion of unmarried persons in the community rapidly declines and here again it must be remembered that the figures are affected by the presence of military garrisons and by immigration. The proportion of unmarried females above the age of 20 even is minute. Child marriages are comparatively rare. The following table illustrates the proportion of married persons at different ages up to 20 per 1,000 of the total married population of the district and the corresponding figure for the whole of India is also reproduced for comparison :—

District.	Religion.	0—10	10—15	15—20
PESHAWAR	All religions	2·5	16·3	90·8
	Muslim	2·3	15·7	88·3
	Hindu	5·1	22·9	120·4
	Sikh	4·4	27·3	128·9
INDIA	All religions	21·8	60·8	96·1

Child marriage even among Hindus is therefore relatively a very rare phenomenon in the Peshawar District. The figures of the 1931 Census still show no persons married under the age of 5, but in the next period they show a rise. This unfortunate set-back may be attributed to certain propaganda against the Sarda Act which induced some parents to celebrate the marriages of their children at earlier dates than usual, therefore it does not represent the true state of feeling in the district. It may be conjectured also that in the census returns a considerable number of persons are shown as married who are in fact only betrothed. Even among Muslims it is customary to negotiate betrothals when the parties are still of a very tender age and the full marriage ceremony may be solemnized at the same time. Consummation of the marriage is, however, in these cases invariably delayed till the attainment of puberty.

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(f) Vital statistics.

Vital statistics for the district will be found in Table 11 of Volume B of this Gazetteer. They are based for the rural areas on the reports of village watchmen and can only be regarded as approximately accurate.

The most noticeable feature about the birth statistics is that the number of male births every year consistently exceeds the number of female births. The physiological causes which determine sex are, of course, not known. It seems likely, however, that some part of the difference may be due only to faulty record and to old prejudices against publishing the births of female children. In the Pathan population these prejudices exist in their strongest form. The marginal figures taken from the 1931 Census will show, that in the non-Pathan Hazara District female births and deaths are recorded much more freely. In the Peshawar District in the 1931 Census the natural increase of females during the whole decade was only 482 as against 12,566 in the Hazara District; while the actual increase of females in the Peshawar District according to the Census was 31,611. It is evident that this large difference between the natural and actual increase in females in this district cannot be attributed entirely to immigration and is surely due to a strong disinclination to register female births which is a strong Pathan characteristic. The following table compares the birth rate (both sexes) in the Peshawar District during the decade 1921—30 with the corresponding figures for the North-West Frontier Province (Settled Districts) for the same period :—

DECADE 1921—1930.

	Number of female births to 1,000 male births.	Number of female deaths to 1,000 male deaths.
Hazara ..	869·03	900·45
Trans-Indus Districts ..	739·82	825·10

Year.	BIRTH-RATE *per mille* OF POPULATION 1921—1930.	
	Peshawar District.	Province.
1921	24·9	27·0
1922	23·8	23·4
1923	23·6	27·4
1924	21·4	26·8
1925	21·7	26·6
1926	25·9	29·9
1927	23·0	29·0
1928	29·2	32·3
1929	28·0	30·6
1930		25·4

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The birth rate *per mille* in the Peshawar District is therefore distinctly lower than the corresponding figure for the five settled districts of the Province taken together. This is to some extent explained by the fact that the military element constitutes a considerable proportion of the total population in Peshawar and soldiers even of Indian regiments are not as a rule accompanied by their wives. The average birth rate *per mille* varies and averages slightly below 30. After the influenza epidemic of 1918, the birth rate had fallen considerably through the loss of potential parents, and it was only in the last part of the decade, that it showed signs of recovery. It is noticeable that in 1919 it dropped as low as 21. This is also undoubtedly to be explained by the heavy mortality among women of child bearing age during the influenza epidemic of the previous year and by the debilitating effects of the disease on those who survived.

The birth rate apparently almost always exceeds the death rate. In the following table the figures for deaths in the Peshawar District are compared with those recorded for the North-West Frontier Province (Setuled Districts) during the same period :—

Year.	DEATH RATE *per mille* OF POPULATION 1921—1930.	
	Peshawar District.	Province.
1921	21·7	31·2
1922	18·8	21·0
1923	22·5	23·6
1924	35·9	30·7
1925	17·2	19·6
1926	22·9	21·6
1927	21·5	21·9
1928	18·3	19·1
1929	22·2	23·9
1930	18·5	21·7

The death rate in the Peshawar District, like the birth rate, is therefore usually below the Provincial figure. But in 1924 it went up as high as 35·9, due to the plague epidemic which took a toll of

CHAPTER I.—C. Population. (f) Vital statistics.

as many as 11,463 souls in the Province, of which the large majority 10,995 deaths (males 4,487 and females 6,508) occurred in the Peshawar District representing 1·2 per cent. of the total population of the district. As between the sexes the rate of mortality varies from year to year but on the average neither sex seems to hold the advantage.

(g) Diseases.

Peshawar has not had a serious epidemic of cholera for many years and small-pox ordinarily accounts for but a small proportion of the total mortality. The latter disease appears to be almost endemic and in the villages at any rate is taken very lightly, being treated no more seriously than an ordinary cold. In 1923 and 1924 there were serious outbreaks of plague. These were confined almost entirely to Yusafzai where the mortality was heavy. Inoculation was practised freely in the areas most affected and on the whole the people were found to be ready enough to submit to prophylactic treatment. The other measures most effective for dealing with plague did not however meet with such a ready response, and the high mortality which always follows in the wake of this disease is to be attributed largely to the fact that the village population is crowded together in unsanitary mud houses where neither sun nor air can usually penetrate.

Table 13 of Volume B of this Gazetteer gives the figures for the monthly deaths each year from all causes and from fever. If these statistics are to be taken as reliable fever would appear to be responsible for about 80 per cent. of the mortality of the district. To the village watchman however—and he it is who provides the diagnosis in the majority of cases—fever is a very comprehensive term. It may include pneumonia, cases of plague, influenza and in fact almost every ill that flesh is heir to. Malarial fever is however very prevalent especially round Peshawar itself and in the Doaba tract in Charsadda. The whole north-western portion of the Peshawar Tahsil lies low and is heavily irrigated. Swamped depressions occur frequently which provide breeding grounds for mosquitoes and in the Daudzai villages especially a most malignant type of fever is common which has debilitated the village population and impaired their physique. With the extension of irrigation from Government canals in Yusafzai and Hashtnagar malaria is said to be much more prevalent in these tracts now than formerly. Considerable areas have become waterlogged since the introduction of canal irrigation and the inhabitants of villages lying in these areas have a marked unhealthy look. In the cantonments generally, due to the anti-malaria campaign which has been started in the last few years, considerable improvement has already resulted, but Mardan, which lies near some of the most heavily water-logged land in Yusafzai, is notoriously unhealthy.

In common with the rest of the world Peshawar suffered very heavily from the terrible epidemic of influenza which occurred in

CHAPTER I.—C. Population. (g) Diseases.

the last quarter of 1918. Of a total recorded mortality in that year of 56,120, 42,082 persons died in the months of October, November and December. The death rate *per mille* in 1918 in the Peshawar District reached the unprecedented figure of 68·4 as compared with an average figure of 22. While the epidemic was at its height the population both in towns and villages was paralysed by a calamity to which they knew no parallel. The medical staff available was quite unable to cope with the situation and the illiteracy of the ordinary villager made it hardly worth while to publish advice regarding simple precautions, treatment etc. At the beginning also the best method of dealing with the disease was not known even to the medical staff. In the villages agricultural operations practically ceased, the population not actually stricken with the disease being fully occupied in burying the dead. As elsewhere the disease took heavy toll of young adults including many women of child bearing age and generally the mortality among women was heavier than that among men.

Table 14 of Volume B of this Gazetteer gives the figures for infirmities of various kinds. About 3 persons in every 10,000 of the population suffer from insanity. The corresponding figure for England and Wales in 1911 was 44 but English statistics under this head expressly include the weak-minded. In India only those persons are recorded as insane who are affected with the more active forms of mental derangement. Also in England the completeness of the return is ensured by the fact that the vast majority of the mentally afflicted are confined in asylums. The proportion of insane persons is higher in Peshawar and in the North-West Frontier Province generally than it is elsewhere in India. It has been suggested that this is due to some extent to the Pathan habit of contracting consanguineous marriages and the consensus of medical opinion certainly supports the theory that marriages between cousins tend to induce insanity. According to the 1931 Census out of every 100 insane persons in the Peshawar District 76 are males and 24 females. Insanity therefore affects the male population much more than the female. The reason is probably to be sought in the fact that women in India lead a much more secluded life than the men, they have fewer occasions for excitement and exposure and are not as a rule addicted to the use of drugs and other intoxicants. It is possible also that insanity among the women of the household may occasionally be concealed by their male protectors and this would be particularly true of the middle and upper classes.

Out of every 10,000 of the population 7 persons were recorded in 1931 as deaf mutes. The corresponding figure in Hazara was also 7 in 1931, though it was considerably high in the previous censuses. It is a curious fact that this infirmity is more common in the

Himalayan and sub-Himalayan tracts than elsewhere in India. Apparently along the rivers also the proportion of deaf mutes is higher than among the inland population. The physiological causes of these phenomena have not been explained.

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(g) Diseases.

Eleven persons in every 10,000 of the population in Peshawar are totally blind. Eye diseases of all sorts are also distressingly frequent among the village population. Dirit and the prevalence of small-pox are the most potent causes of eye affections. Cataract is also common though this disease is now treated with complete success by ophthalmic surgeons, and sufferers from cataract are met with less frequently than formerly in consequence.

There are very few lepers. There is less leprosy in the North-West Frontier Province than anywhere else in India. The writer has never seen a true leper in the Peshawar District and it may be conjectured that the persons returned at the census as suffering from this disease were for the most part beggars and vagrants congregated from other districts and from Tribal Territory.

(h) Infant mortality and birth customs.

Infant mortality is unfortunately extremely high. The surroundings into which a Pathan child is born literally invite disease. Pathan villages are usually indescribably dirty. The narrow streets are littered with offal and filth of every description. The village middens are at the house corners and these too often serve as latrines as well. Flies swarm. The smells are indescribable, and after rain when mud and filth are churned together into a revolting liquid mixture the village streets become both noisome and practically impassable. At all times the Pathan etiquette which requires that the stranger on horse-back shall dismount when he enters the village precincts is something of a trial for the fastidious. Public village sanitation there is none but it is believed that the interiors of the houses themselves and the courtyards of these also are frequently scrupulously clean. Like sanitation hygiene is unknown. At childbirth the only attendants on the expectant mother are the wives either of the local *dum* (musician) or of the village barber. By custom it is said the mother is forbidden to wash for forty days after the birth of her child. When in addition to all this it is remembered that the new born child has to contend with a trying climate—severe cold in the winter, intense heat in the summer and malarial autumn it is not surprising that infant mortality is enormously and pathetically high.

Unlike Muslims in the Punjab the Pathan appears to have no prenatal ceremonies. The expected advent of a child seems not even to be mentioned outside the house. At the birth female relatives and *dais* assist—the latter being usually the wives either of *dums* or barbers. The birth of a female child passes entirely unnoticed. There are no rejoicings and the parents receive no congratulations. The life of the female infant commences, as it is

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destined to continue, a secondary and subordinate unit in the domestic circle. So much so that it is not surprising that female births are not regularly reported. The birth of a son by contrast is an occasion for genuine rejoicing. The magic word soon passes that a male child is born. Friends and relatives hasten to congratulate the proud father. The lads of the village arrive with their guns and fire volleys in the air. Musicians pound their drums in the happy certainty of liberal largesse. Sweetmeats are distributed and among the well-to-do at any rate open house is kept.

The village Mullah follows to whisper the *bang* or profession of faith in the young child's ear. For this service fees are payable—a rupee or two for the poorer people, but the khan is expected to run to Rs. 20 or more. For forty days after the birth the mother is kept in seclusion. After the expiry of this period only is she allowed to resume her normal life (*idat*). She has however been doing her usual house work since the fifth or seventh day. The first important ceremonial in a child's life is the *sar-kalai* or cutting of the hair. This is generally done when the child is from three to six months old. The village barber attends and in the presence of male relatives the child's head is completely shaved. In parts of Yusafzai the hair is tenderly preserved by the parents. The barber receives usually two rupees for this duty but well-to-do people of course give more. Follows the circumcision (*khatna* or *sunnat*). To this all relatives male and female and friends also are summoned. The ceremony takes place in the court yard, the female relatives having withdrawn to join their sisters inside the house. A meal is then spread and the guests before they depart are expected to put some money as a gift under an earthen platter which is placed handy for the purpose. The gifts so proffered are known as *nindrah* and a list of the donors is usually kept for future reference for the recipient will be expected to make a donation when he goes to their houses on a similar happy occasion. All but near relatives then depart and the actual operation is then performed, the child sitting on the earthen platter. Relatives may stay for some days at this time and the circumcision ceremony is an expensive matter for parents, though a movement in the direction of reducing expenditure on all occasions of this nature is perceptible in the district. An infant is kept in swaddling clothes with its hands bound to its sides for six or eight months. The idea of binding the hands seems only to be to prevent it from injuring itself while the mother's attention is engaged elsewhere. A swing cot (*Zango*) is in common use hung from the rafters or in the day time from the branch of a shady tree in the court yard. Children have to make themselves useful at a very early age, tending the cattle in the fields, etc. Home education there is of course none. The Mullah teaches the children their prayers and that is all. When a boy reaches the age of puberty he is obliged to sleep away from the rest of the family in

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the *hujra* or elsewhere. Early marriages are, however, the rule and at 20 the Pathan boy expects to have a house and home of his own. The steps and stages of childhood and youth are described in a well-known Pathan saying :—

(h) Infant mortality and birth customs.

Chi mashum wi gul di buiyoi
Chi de dreo kalo oshi tuti di ghagowi
Chi de laso kalo oshi no maraii di zghaloi
Chi de shalo kalo oshi no tarbur di beloi.

Which being translated reads :—

As an infant you may but smell him like a flower
At three years make him talk parrot-wise
At 10 make him run like a slave for you
At 20 keep him apart as you would your cousin.

(i) Sex statistics.

The proportion of males to females at the 1931 Census is shown in the following table where figures for other districts and provinces of India are added for comparison :—

District or Province.	Proportion of females per 1,000 males.
Peshawar	811
Hazara	871
Kohat	872
North-West Frontier Province (Settled Districts)	843
Agencies and Tribal Areas	864
Punjab	831
Baluchistan	778
United Provinces	904

The proportion of females is therefore exceptionally low in the Peshawar District. The figures for Hazara and Kohat Districts are quoted as the proportion of females is higher there than anywhere else in the North-West Frontier Province. The reason probably is that the males of these districts emigrate freely abroad in search of employment. In Peshawar the very low figure is to be explained to some extent by the inclusion of the cantonment population. The proportion of male births in the district is however appreciably higher than that of female births (see Table 11 of Volume B. of this Gazetteer). The preponderance of males in the Peshawar District is, therefore, due in part to physiological causes the exact nature of which has not yet been determined. Immigration also affects the figure as many of the cold weather immigrants to Peshawar enter the district unaccompanied by their families. As regards the different religions the proportion of females is highest among the Muslims (835 per 1,000 males). The corresponding figure for Hindus is 597 and for Sikhs 595. The figures for Hindus and Sikhs are obviously affected by immigration, chiefly military. On the other hand, there is evidence that the proportion

CHAPTER I.—C. Population. (i) Sex statistics.

of females is actually higher among Muslims than in either the Hindu or the Sikh resident community. This is mainly due to the fact that the Muslims are for the most part permanent residents of the Province; naturally they are expected to show a higher proportion of females to males than the other communities who are principally temporary or semi-permanent residents. Pathan women are also probably healthier than their Hindu sisters. They are not cooped up in towns but live, in spite of the purdah system, a life of comparative freedom in the villages. Many of the poorer class Pathan women commonly do light work in the fields especially at harvest time. The other reason is that the Muslims, being the most settled part of the population, naturally show the highest proportion of females. Among Sikhs, the least settled of the three main religions, the proportion of females in each census is the lowest. Hindus who are not yet properly settled, but among whom the proportion of permanent settlers is higher than among Sikhs, show figures intermediate between the other two classes. The rise from 1911 to 1931 shows that the two communities are gradually becoming more settled.

(j) Age, sex and civil condition.

The figures for age, sex and civil condition by main religions are given in Table No. X of Volume B. of this Gazetteer. The three religions which are numerically the most important in the district are Muslim, Hindu and Sikh. All these three religions treat marriage rather as a religious obligation than as a matter of convenience. For Hindus marriage is a sacrament which must be performed regardless of any restrictions. Every Hindu must marry and beget at least one son to perform his funeral ceremonies, lest his spirit wander uneased in the nether regions. The very name of son *Putra* means one who saves his father's soul from hell, *Puta*. The Sikhs intermarry freely with Hindus. The Sikhs although not to the same degree influenced by these considerations, also regard marriage as a religious duty and among Muslims there are not the same religious penalties attached to failure to marry but the married state is natural. In rural areas a wife is almost a necessity both for domestic duties and in some parts as a useful worker in the field.

The conclusions drawn from the census figures show the following facts :—

(1) Infant marriage is unknown here and child marriage very uncommon.

(2) Marriage is almost universal among both sexes and in all three religions.

(3) It is more nearly universal among females than among males, and among Hindus and Sikhs than among Muslims.

(4) The average age at which marriage generally takes place is higher than elsewhere in India: within the district it is higher among males than among females and higher among Muslims than in other religions.

CHAPTER I.—C.

Population.

(j) Age, sex and civil condition.

PROPORTION OF MARRIED AND WIDOWED PER 1,000 OF EACH SEX.

	Males.	Females.
All Districts ..	**421**	**541**
Peshawar ..	413	536
Hazara ..	429	553
Kohat ..	420	531

The table in the margin shows the proportion of married persons in 1,000 of the population of each sex in the Peshawar District as well as in other districts in the Province. The low proportion of married males in Peshawar is explained by the presence in the district of large numbers of unmarried immigrants, including serving soldiers and students.

The proportion of the married population as compared with that of the whole province and the adjoining districts in the early age groups is also lowest in Peshawar as the table below shows :—

PROPORTION OF MARRIED PERSONS PER 1,000 OF TOTAL MARRIED POPULATION.

District.	*Age-group.* 0—10	10—15	15—20
All Districts	**3 6**	**19·5**	**94·1**
Peshawar	2·5	16·3	90·8
Kohat	6·7	24·4	101·5
Hazara	4·0	24·1	94·2
Peshawar Municipality ..	2·5	15·4	90·0

Actually the lowest of all the proportions are those found in Peshawar Municipality, but they vary so little from the figures for the district and are so much affected by immigration, that no real conclusions with regard to the effect of urban life can be drawn.

The statement below shows the proportion of married persons in the middle and advanced periods of life per 1,000 of the total married population :—

PROPORTION OF MARRIED PERSONS IN MIDDLE AND ADVANCED AGES PER 1,000 OF MARRIED POPULATION.

District.	*Age-groups.* 20—40	40 and over.
All Districts	**600**	**283**
Peshawar	599	291
Hazara	583	294
Kohat	604	264

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(j) Age, sex and civil condition.

In the age-group 20—40 years the proportion in the Peshawar District is naturally reduced by the presence of students, young soldiers and others who are just inside this age-group but are not yet married. The figures in Peshawar are low in the young and middle age-groups and high in the latter; as its young men who emigrate in early life in search of employment, return to their houses in old age.

(k) Marriage customs.

Seclusion of women being the rule, marriages among Pathans of the district are always arranged by the parents. The prospective bride and bridegroom have no part or lot in the negotiations. Family convenience is an important consideration and marriages between first cousins for example are frequent. Overtures may commence by a visit from the mother or aunt of the boy to the house of the girl's parents. This first move very usually takes place at night and the parents of the parties most interested may not even be aware of it. If an agreement is arrived at, the respective fathers then meet to discuss the business side of the proposed union. The amount of the dower (*mahr*) is fixed and the payment to be made to the girl's father as the price of his daughter's hand determined. A day is then arranged for the betrothal ceremony proper (*kozhdan*). On the day appointed the youth and his friends proceed to the house of his future father-in-law to complete the engagement formally. A committee is formed consisting usually of three male members of the boy's family and a representative of the girl's, the latter known as *dini wror* or *diniplar*. These sit apart and confer, when much chaffering usually results. The girl's representative names a figure for contribution to marriage expenses, provision of household gear, clothes, etc. The would-be bridegroom's friends produce with manifest effort a much smaller sum. The girl's attorney sticks to his guns. With great and growing reluctance the bridegroom's party produces some extra cash, or may be jewelry and ornaments. Exhaustion point is finally reached when this part of the bargain is complete. The contribution made on behalf of the bridegroom at this stage is known as *thal*. There is actually an element of unreality in all this and the purpose is to show how much money the bridegroom's family is capable of putting down. Among the well-to-do at any rate the whole of the offering is frequently returned to the donors, the girl's parents preferring to meet the whole cost of the marriage including a trousseau, etc., for the bride themselves. *Sherbat* and sweets are now distributed to the guests and in the presence of the Mullah the parties or their representatives repeat the *kabul ijab* or formal acceptance of engagement. Formal witnesses stand up and frequently the contract is put into writing and signed. The engagement is now formal and binding on the parties, so much so that the ceremony just described is sometimes called the first *nikah* or marriage. There is no fixed age for betrothal. The engagement may be contracted

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(k) Marriage customs.

while the parties are still children. More usually betrothal takes place only a month or two before the marriage itself is intended to be celebrated. Between betrothal and marriage the young man is expected to pay frequent visits to the home of his fiancee and to bring her presents on festivals, etc. On no account is he, of course, permitted to see her or converse with her.

The date of the marriage, when this comes to be fixed, is a matter for formal and friendly dispute. The girl's father will display intense reluctance to part with his daughter who is the light of his house. She is too young and too beautiful that she should be allowed to leave him. The boy's father in reply will point out that his son is languishing, that he is now a full grown man and must marry that he may not get into mischief. A day is finally agreed upon usually in the months of Shawal or Rajab. A few days before the appointed date presents of cash, food and clothing are sent to the bride's house. These are known as *prekhun*. In parts of the district it is customary to send the bride away from her father's house in these days on a visit to an aunt or other relative that she may not be unnecessarily depressed by the preparations which are toward for her leaving her father and mother. On the wedding day she is brought back and prepared for the ceremony. Her hair is braided into seven plaits by seven female relatives. The most pious relatives are selected for this duty. She is then bathed in perfume and dressed in her bridal finery. The bridegroom has in the meantime set out from his house with his male relatives and friends. This is the *janj* and those who join it are *janjian*. The bridegroom is one of the crowd only and the passing stranger may not pick him out guess how he may. The females form a separate party—the *aura janj*. The *dums* lead the men's procession with their drums, and guns are freely let off into the air. At the bride's house the *janjian* are met by the *manjian* as the procession of the bride's relatives is called. Music, songs and feasting follow prolonged frequently far into the night. The richer sort may spread the celebration over two or even three days but, as a general rule, the marriage is completed in one day. The religious part of it is conducted usually late at night by the Imam who proceeds to the mosque accompanied by the bridegroom who is supported by a group of his male relatives and by a representative of the bride. The marriage service is recited, the bride's representative accepting on her behalf in the same way as he did at the *kabul ijab*. The names of the bride and bridegroom are repeated thrice—by the opposite contracting party and after a short discourse by the Imam the couple are declared to be man and wife. The Imam usually receives a handsome present in cash or land may even be given to him by the richer sort for his service on this occasion. The following morning the young wife is placed in a decorated *dooli* and is carried to her

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(k) Marriage customs.

husband's house by the *janjian*. More feasting and celebrations ensue till finally all the guests have departed and the pair make each other's acquaintance for the first time. The day following it is usual for the bridegroom to go to the house of his parents in law for *salami* or paying of respects. On the seventh day the bride—now wife—returns to her parent's house where she receives presents and may sometimes even stay for a day or two.

The procedure at all weddings is something as above. The expenditure varies of course according to the class and condition of the parties. The *thal* and *prekhun*. for instance, may be formal only or may be omitted entirely. It is safe to say, however, that nowadays a marriage can hardly be celebrated at all for less than Rs. 250 while there is no upward limit to the expenditure which may be incurred. A feeling is beginning to gain ground that excessive display on weddings, etc., is foolish extravagance. The effects of this are however not yet obvious. Clothes for the bride and household gear for the newly married pair are among the richer families usually supplied by the bride's parents. Among the poorer people these expenses are borne almost entirely by the bridegroom or by his parents. The dower (*mahr*) is usually not actually delivered. Land or cash is promised only and the gift is frequntly returned when a child is born or when the wife finds that the relations between herself and her husband promise to be satisfactory. Pathans will generally refuse to marry their daughters to non-Afghans. They have no objection however themselves to taking the daughters of Hindkis to wife. Overtures for the hand of a younger daughter are not encouraged if there is an elder and possibly plainer unmarried sister available.

In some parts of Yusafzai the bridegroom actually goes with his friends and carries off the bride, when the wedding ceremony is performed in the bridegroom's house. This is an interesting survival of the old essential element in all marriage, that of rape or capture. The *janj* is of course a survival of this element also.

The marriage customs of Hindus in the Peshawar District differ little, if at all, from those practised by the corresponding sects of this community in the Punjab.

Child marriages are almost unknown among Pathans. Where marriages between children are celebrated (which also is rare) the marriage is not consummated until the man at any rate has reached the age of puberty. Among Hindus the practice of child marriage is said to be on the decline.

Polygamy among Pathans is confined almost entirely to the richer classes. It is said that in a normal agricultural village not more than 5 per cent. of the adult male population will be found to have more than one wife. A second wife is usually only taken if

the first has no children, or in the case of a Pathan marrying according to custom the widow of a brother who has died. CHAPTER I.—C. Population.

(k) Marriage customs.

Divorce, though to all appearances fatally easy for the Pathan male, is not specially common. All that the aggrieved husband has to do is in the presence of two witnesses to cast three stones saying as each leaves his hand that his wife (naming her) is divorced. The marriage is thereupon finally annulled. Public opinion does not encourage divorce. If a man is dissatisfied with his wife it is better for him to marry a second wife than to divorce the first. Cases of proved infidelity on the part of the wife are of course different. If the woman and her paramour then escape with their lives even they are lucky.

(l) Language.

The following table taken from the Census Report (1931) shows the number of persons in each 10,000 of the population speaking the various languages current in the Peshawar District :—

Pashtu.	Lahnda.	Punjabi.	Urdu (with Hindustani and Hindi).	Persian.	Others.
8,024	1,305	419	121	41	90

Pashtu.

Pashtu is by far the most widely spoken language in the district. This is the Pathan national language. In Peshawar practically every body speaks and understands Pashtu, even people whose mother tongue is Hindko or Lahnda. The only exceptions are the military garrison, which consists almost entirely of foreigners, and casual visitors. For a full account of the Pashtu language the reader is referred to Sir George Grierson's "Linguistic Survey of India." The language is divided into two great branches, the northern or hard Pakhtu and the southern or soft Pashtu. In Peshawar, except for the Khattaks of the Nowshera Tahsil, all the Pathan tribes of the district speak the hard dialect. Pashtu belongs to the Eastern Group of the Iranian Branch of the Aryan Sub-Family of the Indo-European Group. It remained apparently for many centuries a purely colloquial language. The first prose work, either in the language or connected with it, of which we have any mention was entitled *Sarah* or "The Pure" of which apparently Akhund-Darweza (A. D. 1550) wrote that it had been in the possession of the Yusafzais for generations before his time. The earliest Afghan poetry was composed by one Mullah Arzani who flourished c. A. D. 1550. The classic Pashtu poet is however Khushal Khan, the famous Khattak chief, who was born in 1613 and died in 1691. Such literary works as exist in Pashtu are in the Yusafzai dialect. This is considered to be the purest form of the language though some of the other dialects are much more racy of the soil than the somewhat sophisticated Pashtu of the

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Pashtu.

Peshawar Valley. For the information of the student the following list of modern grammars and lexicons of the Pashtu language is appended :—

DICTIONARIES.

Bellew, H. W. ..	Dictionary of the Pukhto or Pushto language (London, 1867).
Raverty, Major H. G.	Dictionary of the Pukhto, Pushto, or Language of the Afghans (London, 1860).

GRAMMARS.

Bellew, H. W. ..	Grammar of the Pukhto or Pushto Language (London, 1867).
Raverty, Major H. G...	A Grammar of the Pukhto, Pushto, or the Language of the Afghans (Calcutta, 1855, 1860, and London, 1867).
Trampp, Dr. E. ..	Grammar of the Pashto or Language of the Afghans (London and Tubingen, 1873).
Vaughan, General Sir J. L., K.C.B.	Grammar and Vocabulary of the Pooshtoo Language (Calcutta, 1854-55) (Second Edition, Calcutta, 1901).
Ahmad Shah Rizwani, Mer.	A Pashto Grammar in Urdu (Rawalpindi, 1890).
Lorimer, J. G., I.C.S. ..	Grammar and Vocabulary of Waziri Pashto. (Calcutta, 1902).
Lorimer, Major D.L.R.	Pashtu, Part I, Syntax of Colloquial Pashtu (Oxford, 1915).

MANUALS.

Raverty, Major H. G.	The Pushto Manual. Comprising a concise Grammar, Exercises and Dialogues: familiar Phrases, Proverbs and Vocabulary (London, 1880, 1890).
Roos-Keppel, Captain G., C.I.E., and Qazi Abdul Ghani Khan, assisted by Sahibzada Abdul Qayum, K.B.	A Manual of Pashto (London, 1901).
Ahmad Jan, Qazi (Munshi of Peshawar).	How to speak Pushtu, Lahore, 1917.

Hindko or Lahnda.

The Hindko of the Peshawar Valley is to be distinguished from Punjabi, etc., although Pathans generally describe any Indian language spoken in their hearing by this term. Hindko proper as spoken by the indigenous urban population both Muslim and Hindu in Peshawar and by certain non-Pathan villagers notably of the

CHAPTER I.—C. Population. Hindko or Lahnda.

Khalsa tract, is a branch of the North Western Punjab dialect called Lahnda by Sir George Grierson. A full account of this language will be found in Volume VIII, Part I of the Linguistic Survey of India. Lahnda is not, as has sometimes been supposed, a derivative of Punjabi. Its parentage is of Dardic origin. In the Punjab apparently two distinct languages fought originally for supremacy—the Dardic which expanded from the Indus eastwards and the old Midland language which spread from the Jamna westwards. Punjabi represents the commingling of the two with the latter element dominant; Lahnda belongs to the Indo-Aryan Branch and has an admixture of Punjabi. Both Punjabi and Lahnda belong to the Indian Sanskritic branch of the Indo-European Language family. According to the census figures quoted above 419 persons in every 10,000 in the Peshawar District speak Punjabi as their mother tongue. The figure is of course swollen by the presence of many Punjabis in the Indian Army regiments stationed in the valley. Even so however it is probably exaggerated. The distinction between Lahnda and Punjabi is known, generally speaking, only to philologists. It seems probable that many of the persons, whose mother tongue was recorded at the census as Punjabi, really spoke Lahnda.

Urdu and Hindustani are not indigenous languages in Peshawar. It may be assumed that the majority of the persons who returned either of these languages as their mother tongue were immigrants into the district from the Eastern Punjab, Delhi, the United Provinces, etc.

The Persian-speaking element is found almost exclusively in Peshawar City. Persian is the polite language of Afghanistan and is the mother tongue also of the people living in and around Kabul. Accordingly we find that most of the Persian-speaking inhabitants of Peshawar city are traders and others from Kabul. There are some families also permanently settled in Peshawar who speak Persian as their mother tongue. These also came originally from Kabul and it would seem to be a matter of time only till they adopt an Indian dialect.

Of other languages not separately specified the most important is English. The number of persons returning English as their mother tongue in the Peshawar District decreased from 7,137 at the census of 1921 to 5,864 at the census of 1931. The bulk of these are of course soldiers of British regiments stationed in the valley; their number was greater in 1921 owing to the disturbed state of the border.

Pashto speakers show the lowest proportion of bilingualism, as it is the language of the bulk of the rural and uneducated portion

CHAPTER I.—C. Population. Hindko or Lahnda.

of the population, and also of those who are least concerned with trade and town life. In every 10,000 persons in this district whose mother tongue is Pashto 9,936 speak no other tongue, and only 64 persons can speak one or more subsidiary languages in addition to Pashto as their mother tongue. The next common language among the indigenous population is Lahnda. Out of 10,000 persons with Lahnda as their mother tongue 2,290 use Pashto as a subsidiary language.

Due to the spread of education, the number of those who can speak three or four subsidiary languages is increasing day by day. The average well educated clerk in a Government Office can read and write Urdu, and can understand both Lahnda and Pashto.

A very small percentage understand English and Persian while the number of highly educated persons may still be said to be distressingly small.

(m) Races and Tribes.

The figures showing the distribution of the various tribes and castes which compose the population of the Peshawar District will be found in Table 15 of Volume B. of this Gazetteer.

Pathans.

The population of the district is predominantly Muslim and among Muslims the vast majority are Pathans. This is the land holding class *par excellence* and absorbs 49 per cent. of the total population of the district. The main events of the conquest of the Peshawar Valley by the various Pathan tribes who now inhabit it have already been related. It is necessary now to give some account of the distribution of these tribes and of their main sub-divisions; the following are the main tribes of the district with population according to the 1931 Census :—

(a) Yusafzai	..	132,760
(b) Mohammadzai	..	33,275
(c) Gigiani	..	10,274
(d) Daudzai	..	323
(e) Khalil	..	8,222
(f) Mohmand	..	62,727
(g) Khattak	..	64,907

All these tribes except the last trace their descent from Kharshabun, a son of Saraban, one of the sons of Kais *alias* Abdul Rashid.

The genealogical tree—more or less mythical—which these tribes give of their descent is as under :— CHAPTER I.—C. Population. Pahtans.

- Kais *alais* Abdul Rashid.
  - Ghurghast.
  - Baitan.
  - Sarabun.
    - Kharshabun.
      - Kansi (ancestor of a few families in the district only.
      - Jamdad (*alais* Zamand.)
        - Kheshgi.
        - Katanai.
        - Nankhai.
        - Neksara.
        - Mohammad (said to have been an adopted son) (ancestor of Mohammadzai tribe).
      - Kand.
        - Ibrahim Ghori.
          - Khalil (ancestor of Khalil tribe).
          - Mohmand (ancestor of Mohmand tribe).
          - Daud (ancestor of Daudzai tribe.)
        - Khashi By first wife.
          - Makh.
            - Mahmud. (No issue).
            - Daulat Kadam (ancestor of Gigiani tribe).
            - Ayub.
          - Mand.
            - Yusaf (ancestor of Yusafzais proper).
            - Umar.
              - Mandanr.
                - Manno.
                  - Usman.
                  - Utman.
                - Razzar.
                - Mahmud.
                - Khizzar.
        - (Shakhi) By second wife.
          - The descendants of this wife are Tarkilanis.
    - Sharkhabun (ancestor of miscellaneous Pathan tribes such as Tarins Shiranis, Mianas, Waraiches and Urmars).

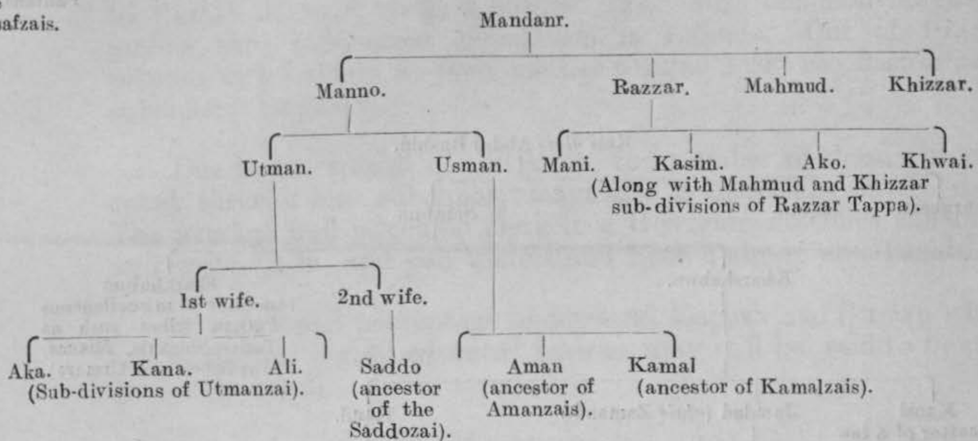
As explained in an earlier section the tribe which is known as Yusafzai in the Peshawar District is more correctly called Mandanr. Only a few villages of Yusafzais proper are found in the district, these lying at the head of the Baizai Valley in the Mardan Tahsil. The following genealogical tree illustrates the The Yusafzais.

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The Yusafzais.

traditional descent of the various sections of the Mandanr tribes from their eponymous ancestor :—



The Mandanr tribe occupy all the north-eastern portion of the Peshawar District from the border of the Charsadda Tahsil to the Indus. The only exception is the Baizai Valley where, as already related, there are extensive Khattak settlements with a few villages of Yusafzais proper and Utman Khel. Inside Mandanr the following main sub-divisions are noticed :—

(*i*) The Utmanzai lie in the extreme north-eastern corner near the Indus. The villages of Topi, Kotah and Maini are their chief seats but they own numerous hamlets also in the same neighbourhood. The bulk of the tribe lives outside the Peshawar District in Tribal Territory and in Hazara.

(*ii*) The Saddozai clan holds the country west of and adjoining the Utmanzai. Their most important villages are Kalabat, Marghuz, Thandkhui, Zaida, Shahmansur, Swabi and Maneri.

(*iii*) West and north-west of the Saddozai country lies the Razzar tappa held by the descendants of Razzar's four sons and of his two brothers Mahmud and Khizzar. The Razzar tappa comprises all the large villages in the west of the Swabi Tahsil and that part of the Sadhum tract which is included in Swabi.

(*iv*) The Amanzai or Amazai who are divided into two great sub-sections—the Daulatzai and Ismailzai—hold all the country west of the Razzar tappa and including the Sadhum Valley to the Buner border. Garhi Kapura and Shahbazgarha are the most important villages in the Amanzai tract and these appear to have been their original settlements also.

(*v*) West and south-west of Hoti-Mardan lie the Kamalzai. These are sub-divided again into Masharanizai and Kasharanizai. Hoti and Mardan are the most important settlements of the Kasharanizai while the Masharanizai hold Toru, Shahmatpur and Mayar.

The Mohammadzai tribe holds the tappa of Hashtnagar. This extends from Abazai to Kheshgi in the Nowshera Tahsil and the owners of Nowshera village are also Mohammadzais.

The Mohammadzais.

The pedigree table of the Mohammadzais is as under :—

- Zamand.
  - Kheshgi.
  - Katanai.
  - Naukhai.
  - Neksarai.
  - Muhammad.
    - Ilyas.
      - Saffo Khan.
      - Hussain. Khan.
      - Zakariya Khan.
      - Prang.
    - Khevai.
      - Sherpao.
      - Mussal.
        - Turang Khan.
        - Barka.
          - Bara Khan.
          - Nasrat Khan.
      - Umar Khan.
    - Utman Khan.
    - Razza Khan.

As will be seen the table provides eponymous founders for all the main settlements of the Muhammadzai which lie on the left bank of the Abazai river.

The Gigianis.

The Khiali river is the boundary between Hashtnagar and the Doaba as the territory of the Gigiani tribe is called. The Gigianis are descendants of Daulat Kadam (see genealogical tree supra) who is said to have been an adopted son of Makh. According to one account he married Musammat Gagi, a daughter of Makh. Others say Musammat Gagi was a daughter of Torbin Tarin. In any case the tribe is supposed to have received the name Gigiani from her. The Gigianis are divided into two main sections—Hotak and Zirak. The original distribution of the tract was by Kandis and to this day there are 36 Kandis in the Doaba each Kandi made up of 100 Bakhras. Not all the tract popularly known as the Doaba is in the possession of the tribe. Panjpao is held by Halimzai Mohmands while Atki, Dilazak and Uchawala are owned by Dilazaks and the Kattozai owners are Yusafzais.

The Daudzais.

South of the Doaba is the country of the Daudzais. According to the traditional table of descent this tribe is closely related to the Khalil and Mohmand clans, all three being descendants of Ibrahim Ghori, son of Kand. The limits of the Daudzai settlements were originally north to south of the Adezai river and the Budni stream. West to east they held apparently all the country from Michni to Akbarpura. The Tarakzai Mohmands however now hold the upper villages in the north-west. Tradition has it that the Tarakzais were originally settled in the Khalsa as the tract immediately north-east of Peshawar is called. During the reign of the Emperor Jahangir (1605—1627) they either left or were turned out of this and

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The Daudzais.

settled in the hills above Michni fort. Later in tribal fighting with the Daudzais they lost some men and were able to extort from the latter tribe the villages of Bela Mohmandan and Zormandi as blood money for the lives they had lost. Subsequently in Ahmad Shah's reign (1748—1773) Zain Khan, one of the leading men in the Tarakzai tribe at the time and the ancestor of the Morcha-Khel section was recognized as Khan by the Government of the day and had 12 villages made over to him in consideration of the fact that the Tarakzais command the dams which turn the water of the Kabul river into the irrigation cuts of Khalil, Daudzai and Khalsa. There are some 37 villages and 20 hamlets still in the possession of Daudzais. The Gulbela, Charpariza and Khazana families are the most important in the tribe.

The Khalils.

West and south-west of Daudzai lie the settlements of the Khalils. These are bounded on the south by the Bara stream. The Khalils like the Mohmands and Daudzais are descendants of Ibrahim Ghori, son of Kand. There are four main sub-divisions in Khalil, *viz.*, Mattezai, Barozai, Ishakzai and Tallarzai.

The portion of Khalil to the north-west known as the Garhis was originally the joint property of the Khalil and Daudzai tribes. It was subsequently given as *seri* to Mians from whom the Khalil Arbabs purchased it and the latter are now the owners.

The chief men in Khalil are called Arbabs and all belong to the Mitha Khel (Ishakzai) sub-section. The Mitha-Khel hold their ancestral property, including the Garhis, revenue free on payment of $\frac{1}{4}$th of the assessment only. In the days when the Sikhs ruled in Peshawar the Khalil chiefs were very powerful. Since the Khyber Afridis have come under direct management, their assistance in external matters being no longer necessary, their power has declined.

The Mohmands.

South of the Bara river and running out to the Afridi border in the south is the territory of the Mohmand tribe. There are five main sub-divisions of these Mohmands, *viz.*, Mayarzai, Musazai, Dawezai, Matanni and Sarbani. The tribesmen here are of the same stock as the hill Mohmands in the north-west but appear to have been separated from their kinsmen ever since the date of the Ghori Khel invasion. The chiefs of the Mohmands are also styled Arbab and they claim that this title was conferred upon them by the Emperor Shah Jahan. The claim is somewhat doubtful as the leading Mohmand family is unable to produce sanads conferring upon them the style of Arbab as their neighbours the Mitha Khel Khalil are able to do and it seems possible that the title having been conferred upon the Khalil chiefs was simply assumed by the Mohmand family without authority.

CHAPTER I.—C.

Population.

The Khattaks.

The last important Pathan tribe in the Peshawar District which remains to be described is the Khattak. This tribe traces its descent from one Karrans though Lukman, surnamed Khattak, a son of Burhan and grandson of Karran. The traditional etymology of the name is somewhat fanciful. It is related that Lukman and his three brothers, Usman, Utman and Jadran were one day out hunting when in the distance they espied four young women coming towards them. Lukman's three brothers were prepared to leave the apportionment of the damsels to the arbitrament of chance—in fact to toss for them—but Lukman would have none of it and pointing out that he was the eldest demanded the first choice. This his brothers finally agreed to but as the faces of the maidens were veiled Lukman was unlucky and his brothers taunted him with "Lukman pa khato khi lar" (Lukman's in the mud) whence the name of Khattak. The Khattak tribe is divided into two main sections—the eastern or Akora and the western or Teri Khattaks. The Khattaks of the Peshawar District all belong to the Akora section. The tribe was originally under one chief who in the time of the Emperor Akbar was entrusted with the protection of the road to Peshawar. In return he received a grant of the plain land from Khairabad to Nowshera. His successors seem to have held the chiefship under confirmation of the Delhi emperors. Khushal Khan was the most celebrated of these and his wars with Aurangzeb and subsequent imprisonment in Gwalior have been related in an earlier section. The last chief who held sway over the whole tribe was Saadat Khan in the reign of Timur Shah. On his death the Khani was divided and from this date the authority of the Akora chiefs extended only over the eastern Khattaks the western branch coming under the rule of the Khans of Teri. After the annexation of Peshawar by the Sikhs in 1834 the Khattak villages in the Peshawar Valley proper were brought under direct control by the Sikh governors and the Akora chiefship was confined to the four tappas of Nilab, Khwarra, Zira and Patiala. General Avitabile finally divided what was left of the Khani between the two leading Akor Khel of his time—Jafar Khan and Afzal Khan. The descendants of Jafar Khan now reside at Manduri and hold all the eight villages of the Nilab tract in jagir from the British Government. In the Peshawar District the Khattaks hold all the Khwarra and Nilab Valley, as well as the country north of the Cherat range to the Kabul river. North of the river also they hold the country east of the Kalpani stream up to the crest of the Sari Maira where their borders march with the Kamalzai, Razzar and Saddozai sections of the Mandanr.

Miscellaneous Pathan tribes

The above are the main tribes of Pathans settled in the Peshawar District. Besides these there are however smaller Pathan groups scattered here and there through the valley. The north-eastern corner of the Nowshera Tahsil is inhabited by Urmars,

CHAPTER I.—C.

Population.

Miscellaneous Pathan tribes

Tarins, Besuds, etc., all of whom are Pathan by origin. Bajaris hold the village of Zarobi in the Swabi Tahsil. Baja and Bam Khel villages in the same tahsil are owned by men of the Khudu Khel tribe. The owners of Dodher style themselves as Bhagech and claim to be Pathans. There are numerous other small sections also.

Awans.

Awans are the most important Muslim tribe in the district after the Pathans. Their numerical strength according to the 1931 Census is 134,237 in the district. This tribe absorbs as much as 14 per cent. of the entire population of the district. They are found in the largest numbers in the Peshawar Tahsil where the so-called Khalsa and Kasba tracts are owned for the most part by Awans. At the census the Khands of the Khalsa appear to have been counted as Awans which in fact they really are. Outside the Peshawar Tahsil Awans are most numerous in the Charsadda and Nowshera Tahsils. In Charsadda they appear as tenants for the most part holding under Pathan proprietors and the same applies to Mardan and Swabi. Awans in the Peshawar District speak and understand Pashtu readily also. The origin of the Awan tribe has not been clearly traced. Awans describe themselves as of foreign origin descendants of one Kutab Shah whose descent again is traced to Ali, the son-in-law of the Prophet. General Cunningham advanced the theory that Awans were originally Anuwans or descendants of Anu and that they held the plateaus north of the Salt Range at the time of the Indo-Scythian invasion. Other authorities connect them with the Jat tribe who came from the north-west of Dera Ismail Khan. On the subject of the etymology of their name even there has been considerable discussion. Awan has been variously derived from A'awan (helper) and Aman (trust). There is a word Awan in Sanskrit also which means defender or protector. Awan is again the name of a sub-caste of Jats which is found in Rawalpindi, Multan and other Punjab districts. It is a curious fact that in the pedigree tables of the chief Awan families, which all derive from the Kutab Shah already mentioned, Hindu names occasionally come in. This combined with the fact that a good many Awan families still maintain Brahmans as priests would seem to point to a Hindu origin of this well-known northern India tribe.

Sayads.

After Awans Sayads (25,373) are, according to the 1931 Census returns, the most important Muslim group, numerically speaking, in the Peshawar District. Sayads are properly the descendants of Ali who married Bibi Fatimah, the daughter of the Prophet. At the census however apparently Mians and all other classes with any claim to sanctity have been returned as Sayads. This is incorrect. Mians, for instance, are not even descendants of Pathans but of some *hamsayah* of the Pathan tribes, men who acquired a reputation

for holiness in his life time and died in the odour of sanctity. Considerable numbers of true Sayads are, however, found all over the Peshawar District. The most important family possibly is that at Ismaila in the Swabi Tahsil. They are generally considerable landowners, the Pathans having awarded them liberal grants when they first settled in the country. Sayads are seldom self-cultivators and manual labour of any sort is considered derogatory for a true Sayad. CHAPTER I.—C. Population. Sayads.

Muslim Gujars (22,099) are found in considerable numbers in Yusafzai where some authorities have held that they represent the old indigenous population which existed in this tract prior to the Pathan invasion. Gujars.

Moghals (3,461) are found only in the Peshawar and Nowshera Tahsils. They represent less than 1 per cent. of the total population of the district. Moghals.

Sheikhs and Kureshis (6,176 and 6,035), both notified tribes under the Alienation of Land Act, amount together to only 1 per cent. of the population in Peshawar. There is a small colony of Tanaulis (2,486) from Amb in Ahad Khan and Spinkana villages in the Swabi Tahsil. Baghbans (26,531) are fairly numerous in all tahsils. This is an occupational caste and not a tribal designation. It seems possible that most of the persons returned as Baghban are Awans or Hindkis of some other sort by origin. Other agricultural tribes.

Hindus and Sikhs together absorb 7 per cent. of the population of the Peshawar District. The most important castes are Khatri (14,516), Arora (9,182) and Brahman (7,474) in the order stated. These three castes between them amount to 47 per cent. of the total Hindu and Sikh population of the valley. Practically the entire Hindu community in the Peshawar District is engaged in trade. In every village there are a few Hindu families who act as shopkeepers, bankers, etc., for their Muslim neighbours. At the more important trade centres such as Peshawar city and Hoti-Mardan they naturally collect in force, and as already noted, 22 per cent. of the population of the Mardan Municipality is Hindu. The Hindu and Sikh communities together amount to 19 per cent. of the population of Peshawar Municipality. Hindus.

These are very numerous. Among the most important are :— Menial castes.

(i) Weavers—there are 18,625 weavers in the district. The caste is practically exclusively Muslim. There are weavers in almost every village in the district and one of the commonest sights as one approaches a Pathan village is the local weaver plying his trade by the road side or on any vacant plot of land near the village site.

(ii) Sweepers—these number 5,284. They are divided—10 per cent. Muslims, 81 per cent. Hindus, and 9 per cent. Christians, who

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Population.

Menial castes.

are new converts. The village sweeper who is called Shah Khel is invariably Muslim. Hindu sweepers are found in all towns and in the various cantonments.

(*iii*) Dhobis—there are upwards of 8,000 washermen in the district.

(*iv*) Mirasis—these are an institution and are found in every Pathan village and there are of course large numbers in Peshawar city. They are called in Pashtu *dum* and no gathering is complete without them.

(*v*) Potters who number about 10,000. These supply well pots and utensils for the household especially in the villages and are indispensable among an agricultural community.

(*vi*) Masons and blacksmiths—these number nearly 27,000. Every village has its own artisans usually paid by a fixed share of grain, etc., which is separated off by every owner on the threshing floor when the crops are reaped. Cash payments are, however, gradually replacing this ancient way and status would seem to be yielding place to contract almost everywhere in the village economy.

(*vii*) Barbers—there are nearly 11,000 of these and every village has its complement. The barber acts as surgeon and general handy man as well as performing the toilet functions proper to his calling.

(*viii*) Boatmen—the numerous rivers of the district have called into existence a regular class of watermen who number more than 3,000. They are engaged now-a-days mostly at the ferries and as custodians of boat bridges but there is a certain amount of river borne traffic also—notably between Charsadda and Nowshera which is in their hands.

Space does not permit of a separate mention of all the menial castes. The details of their numbers, etc., will be found in Table 15 of the B Volume of this Gazetteer.

Physical characteristic.

The physiognomy of the Pathan is unmistakable. His complexion is usually fair; wheat-coloured is the conventional adjective. In individuals there is frequently a distinct Jewish cast of countenance, which, with a certain look of breeding common especially among the khan class, makes them a distinctly handsome race. Their features are well formed with a regularity sometimes startlingly Grecian. Tall in stature above the average for an Eastern race they carry themselves easily, often with a certain swagger which may sometimes irritate but which is certainly not ungraceful. The Khattaks bred to the hardy life of the highlander are possibly the finest specimens in the district. The Yusafzai is however not far behind, though it is an interesting speculation whether with the extension of irrigation and the consequent spread of malaria and possibly too general well-being, the Yusafzai will retain his physical characteristics unimpaired. Already the regiments which enlist Yusafzais are looking for recruits to the villages near the hills where

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Population.

Physical characteristic.

irrigation has not extended and where better specimens are said to come forward for enlistment. To the ordinary observer there would appear to be no fear of general deterioration just yet and possibly the Yusafzai of the plain with increasing prosperity due to canal irrigation finds service in the army less attractive and also less necessary than it was in the past. The Muhammadzais very much resemble the Yusafzais in appearance but as a tribe are distinctly less good looking. The Gigianis who have lived for centuries in the close heavily irrigated malarial Doaba have been somewhat debilitated as a result and their physique is inferior to that of other Pathan tribes of the district in consequence. The same applies to the Daudzais who have also been corrupted by the proximity of Peshawar city. The Khalils and Mohmands, while in physique they are inferior to the Yusafzai and the Khattak, are still a hardy race and—the Mohmands especially—fine cultivators.

The Hindki can be at once distinguished from a Pathan. It is unnecessary for him to open his mouth for his race to be apparent. He is darker in colour, smaller in stature and his features have frequently a satyr-like cast distinctly non-Pathan. The village menial is also unmistakable. The Hindu, the Sikh and the town menial differ in no way from their fellows in the Punjab. The Muslim inhabitants of Peshawar city being of very mixed origins bear no distinctive physical characteristics. They are usually of much smaller stature than the Pathan and whether from a certain similarity of dress or some general if nondescript physical resemblance among them, the Peshawar city man is always recognizable wherever he is found in the district.

The following is a short account of the leading families of the district.

The Yusafzais.

Among Yusafzais a special class the Khan Khel or aristocracy is distinguished. Each tappa has at least one leading family, the members of which are entitled to the appellation of khan in the special sense.

In the Utmanzai tappa the khan lives at Topi. This is a family with a long record of service to the British Government. Fazal Khan (d. 1864) rendered much valuable assistance to Major Abbott in Hazara when that country was first taken over for the British. He was again forward with help in the Ambeyla compaign providing thirty sowars and fifty footmen at his own charges. Mir Ghazan Khan who succeeded him was for his father's services granted a perpetual jagir in the villages of Muradabad and Gurkhan in the Hazara district which his decendants have held ever since. The family has of the late years lost some of its earlier prestige but the Khans are still loyal adherents of its British Government. The present khan is K. S. Mohammad Umar Khan (b. 1903).

CHAPTER I.—C.

Population.

The Yusafzais.

In Saddozai the Zaida family holds one Khani. They are of the Aka Khel section. The Zaida Khans played an important part in Yusafzai politics prior to the advent of the British Government and the family is still one of the most important in the Peshawar District. The present Khan is Khan Bahadur Abdul Ghafur Khan, late of the Punjab Commission and the first President of the Legislative Council of the Province. The Hund family, who belong to the Aba Khel section in the Saddozais, was also formerly well known in the district. They are now perhaps less prominent and well-to-do than formerly but are not without real influence in the Saddozai tract. There is a bitter feud between Zaida and Hund.

In the Razzar tappa the leading families are those of Ismaila and Shiwa. The Ismaila Khans are Ako Khel, which is said to be the true Khan Khel of Razzar. When the Sikhs first invaded the Peshawar valley the Ismaila Khan of the day, Ibrahim Khan, resisted General Hari Singh's forces and was himself killed with seventy of his followers near Karapa on the Buner road. He was succeeded by Ismail Khan who being at feud with the Toru family decided to throw in his lot with the Sikhs. General Hari Singh had him recognized as the Khan of all Razzar and granted him a cash allowance of Rs. 2,500 per annum. Khadi Khan who had succeeded to the Chiefship at the time of the British annexation of the valley fought on the side of the latter and a cash allowance at a reduced rate (Rs. 1,000/- per annum) has been continued to the family ever since. The family is now not of much consequence. The present Khan is Pur Dil Khan. The Shiwa family are Khizzarzai. When Maharaja Ranjit Singh invaded Peshawar in 1823 Mishkar Khan, the Shiwa Khan of the day, opposed him and was himself killed in action at Turlandi. After the annexation of the valley by the British, Amir Khan who had succeeded to the Khani on his father's death, rendered valuable services in the Naranji and Black Mountain expeditions. The present Khan is Khan Bahadur Mohammad Umar Khan, son of Amir Khan.

The Amanzais, as already noted, are divided into two great sections—the Daulatzais and Ismailzais. Of the Daulatzais the leading house is that of Dost Mohammad Khan of Garhi Kapura, the present Khan. Maharaja Ranjit Singh recognized his grandfather—Namdar Khan—as Khan of all the Amanzais. Namdar Khan's son Mir Afzal Khan was head of the family when the Peshawar valley was annexed by the British. He supplied a small body of horse and foot for the Naranji expedition of 1857 and later in the Ambeyla campaign also. For these services he was granted a cash allowance which his son Dost Mohammad Khan still enjoys though at a reduced rate. Dost Mohammad Khan though now an old man of 84, is still respected as almost the last surviving member of the old type

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Population.

The Yusafzais.

of Khan. He is a Pathan gentleman in the true sense of the word. The descendants of Mir Babu Khan who hold various villages in the Sadhum valley are also Daulatzais and aspire to the appellation of Khan. They are a factious set much given to intrigue both in British territory and in Buner as well but many of them have in the past performed good service, and some of them served Government well in the disturbance of 1930—1932.

The Kamalzai are divided into Kasharanizai of which the leading families are those of Hoti and Mardan and Masharanizai under the headship of the Toru Khans. The Hoti family is one of the most important in the district. Since the extension of canal irrigation to the Mardan Tahsil the Khan has become immensely wealthy. He owns a large part of Hoti town in addition to landed property in various parts of the Mardan Tahsil and elsewhere in the district. The present Khan, Major Nawab Sir Mohammad Akbar Khan, K.B.E., C.I.E., member of the Council of State, served with distinction in the Great War and takes an active part in all matters connected with the Peshawar District. The Mardan Khans, Fateh Mohammad Khan, etc., come from a junior branch of the same family. Another well-known family in Mardan is that of the late Khan Bahadur Ibrahim Khan but these are apparently not Khan Khel.

The Toru family—Masharanizai—are well-known in the district. Abdul Kadir Khan was the head of the family when the district was annexed and in the early days of British rule he was accounted the leading Khan in Yusafzai. Khan Bahadnr Nawab Hamidullah Khan is the present head of the family.

The Mohammadzais.

The old Khan Khel in the Mohammadzai tribe were apparently the Ali Khel but the family has now sunk into complete obscurity. The prominent families now are the Khans of Tangi (Nasratzai and Barazai), Umarzai and Sherpao. Other well-known men in Hashtnagar are Khan Bahadur Mian Aftab Gul, Kaka Khel, of Abazai and Khan Bahadur Mohammad Umar Khan Baranai of Utmanzai.

The Gigianis.

The more imporant houses in the Doaba tract are the Khans of Shabkadar, Ambadher and Matta Moghal Khel. The Saiad family at Batagram is also well-known, as are the Mians of Kangra.

The Daudzai.

Among the Daudzais the Gulbela Khans (who have the courtesy title of Arbab) and the Khans of Babuzai and Khazana are the leading families. Mohammad Aslam Khan of Hariana Payan, a well-known man in this tract and a Zaildar, hails originally from Charpariza.

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The Khalils.

The Khan Khel of the Khalils belong all to one section, the Mitha Khel, and are known as Arbabs. The Tahkal Arbabs are among the three or four most important families on the North-West Frontier. They acted for many years as intermediaries between the British Government and the Afridis—an arrangement which has long since been discontinued. For the more detailed history of this family reference may be made to Major C. F. Massy's "Chiefs and families of note in the Punjab." The present Arbab—the titular Arbab is appointed by Government and holds valuable jagirs—is Khan Sahib Sher Ali Khan, son of Nawab Khan Bahadur Arbab Sir Dost Mohammad Khan, O. B. E., of Tahkal Bala. Other well-known members of the family are Khan Bahadur Arbab Abdul Rauf Khan and Khan Sahib Arbab Khanan Khan who also enjoy pensions from the British Government. The entire family of the Arbab Khel as they are called hold their ancestral lands in jagir in perpetuity on payment of one fourth of the assessment only.

The Mohmands.

The leading Mohmand family also enjoy the style of Arbab. For the history of this important family Major Massy's "Chiefs and families of note in the Punjab" may be consulted. The present senior Mohmand Arbab is Khan Bahadur Mohammad Akram Khan of Landi who holds valuable *jagir* and pensions from Government. The head of the junior branch lives in Kotla.

The Khattaks.

The two chief Khattak families in the Peshawar district are those of Akora and Manduri. The Khan of Manduri holds the whole of the Nilab tract in *jagir*. The head of the Akora family is Khan Bahadur Mohammad Zaman Khan.

Others.

Numerous families of note are domiciled in Peshawar city. Of those perhaps the best known is the family of the late Colonel Nawab Sir Mohammad Aslam Khan, Sadozai. This family is of the Kamran Khel branch which followed the fortunes of Shah Shuja in the First Afghan War and found themselves exiles in Peshawar at its close. They trace their ancestry back to the original Sadullah Khan, an Abdali Pathan of Kandahar, founder of the Sadozais in the time of Shah Abas the Great of Persia who ruled early in the 17th century. During his life time Colonel Mohammad Aslam Khan was a well-known personality on the Frontier. He was the first Commandant of the Khyber Rifles when this corps was raised for the protection of the Khyber Pass. One of his sons, Major Sir Hissam-ud-din, KT., C. I. E., I. D. S. M., holds a commission in Prince Albert Victor's Own Cavalry (11th Frontier Force).

The family of the late Khan Bahadur Khan Baba Khan, Kazilbash, of Peshawar City is also well-known. Khan Baba Khan held a valuable *jagir* in the Peshawar district which has descended to his eldest son, Agha Sardar Ali Khan, Extra Assistant Commissioner.

CHAPTER I.—C. Population.

(n) Non-Christian religions.

The following table shows in the form of percentages on the total population the number of adherents of the principal non-Christian religions in Peshawar :—

Muslim.	Hindu.	Sikh.
92·2	4·3	2·5

Islam.

Islam is therefore the dominant religion in the district. The vast majority of Peshawar Muslims are of the Sunni persuasion. This is regarded as the orthodox doctrine and adherents of other sects are looked upon as schismatics and are treated with no little intolerance by the majority. There are four principal sects among the Sunnis :—

(*i*) the old Ahl-i-Hadis, the so called Zahiria, who follow the dictates of the Koran and the Hadis.

(*ii*) Ahl-i-Ijtohad of those who set out to improve on the meanings of the scriptures. This sect includes adherents of the four great Schools of Islamic theology—Hanafi, Shafi, Maliki and Hambali. The vast majority of the Peshawar Sunnis, where they consciously adhere to the doctrines of any school at all belong to this sect which was founded by Imam Abu Hanif (699—769 A.D. The doctrines of this teacher are distinguished by the latitude permitted to private judgment in the interpretation of the religious law.

(*iii*) Theologians (Unitarians) also called Batinia (adherents of the esoteric doctrine).

(*iv*) Sufis—mystics who import a flavour of pantheism into their doctrine.

Shias.

In Peshawar city with its cosmopolitan population there have always been a certain number of Muslims of the Shia faith. These numbered 6,975 individuals in 1921 and by the 1931 Census their numbers had decreased to 5,393. The decrease caused by the figures is phenomenal for one decade and is probably to be explained not by natural decline of the Shia population nor by proselytism but by the fact that admission of Shia persuasion among a Sunni population is not unattended with danger. It is said also that Shias are allowed and even encouraged by their religious teacher to conceal the fact of their adherence to this doctrine if a declaration of Shia faith would be inconvenient or would expose the individual to unpleasantness or enmity. The fundamental tenets of the Shias are :—

(*i*) the unity of the Godhead ;

(*ii*) his justness ;

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Shias.

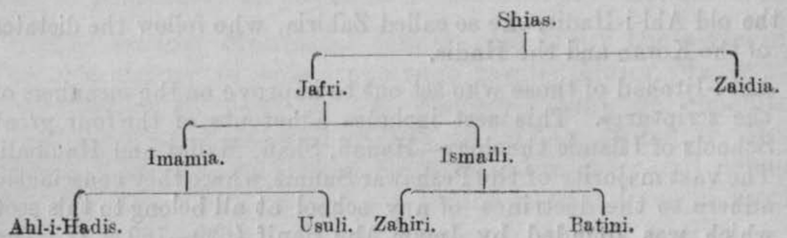
(*iii*) the divine mission of all prophets of whom Muhammad is the chief;

(*iv*) that Ali was Khalifa and that his descendants from Hassan to Al-Mahdi were the twelve Imams;

(*v*) the doctrine of resurrection.

The fourth of these of course it is which has led to so much dissension in Islam. Shias uphold the absolute sanctity of the descendants of Ali to whom in consequence almost divine honours are paid. Sunnis while respecting the house of Ali accord them no authority. On this rock the two sects have split and no reconciliation of the warring tenets seems possible.

The Shias like the Sunnis are divided into several sects as follows :—



Jafris are the followers of Imam Jafir Sadik—original Shias. Zaidis are followers of Imam Zaid who was originally not an open believer in the Shia doctrines but later joined the fold. Imamias are those who believe in the twelve Imams. Ahl-i-Hadis or Akbaris are distinguished from Usulis in that they accept the Hadis as authoritative which the Usulis do not. Ismailis believe in a series of Imams in one spiritual continuity stretching down to the present day. There are two sections of Ismailis :—

(*i*) Zahiris (exoterics) who profess an open devotion to a present Imam (these are the followers of His Highness the Agha Khan).

(*ii*) Batinis (esoterics) who make no public confession of their Imam.

One curious sub-sect is left—the Tafzilis—who respect all the four Ashabs (Caliphs) but give preference to Hazrat Ali. The Sunnis regard the Tafzilis as Shias while the Shias on the other hand treat them as Sunnis.

Ahmadis.

The Ahmadiya schism is the most interesting modern development in Islam. The sect of Ahmadis or Kadianis, as they are variously called, was founded by Mirza Ghulam Ahmad of Kadian, a village in the Batala Tahsil of the Gurdaspur district in the Punjab.

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Population.

Ahmadis.

Mirza Ghulam Ahmad was born in 1839 and died in 1908. In 1880 he published his first great religious work, Burhan-i-Ahmadiya (The doctrines of Ahmad) in which he claimed to be in his own person both the Mahdi of Mussalmans and the Messiah whose second coming the Christian world expected.

He announced also that he was the Nishkalank or Kalki Avatar of the Hindus. This mighty triple claim has so far failed to impress the Hindu and the Christian worlds but among the adherents of Islam, the Ahmadiya doctrine has obtained a considerable following. The new faith gradually spread from Kadian its headquarters to the cities and villages of the Punjab and other parts of India. It transcended the bounds of India also and in Afghanistan, Persia, Arabia, Ceylon and East Africa the message spread. At the death of Mirza Ghulam Ahmad in 1908 it was claimed that 500,000 individuals all over the world had received the new light. The followers of the Mirza from the beginning have been noted for their proselytizing zeal and a mission is at work in England for the conversion of the Western world. On the death of the founder a split occurred and there are now two sects of Ahmadis. One is headed by Mirza Mahmud Ahmad, son of Mirza Ghulam Ahmad, who like his father directs the movement from Kadian. The leader of the second sect is Maulvi Mohammad Ali, M. A., who has his headquarters at Lahore. Some elementary schools have been opened and missionary enterprise proceeds with the greatest fervour. It is claimed that 200 Londoners have accepted the cult. In America a similar number is said to have been won for the faith. A monthly magazine in Urdu and English issues from Kadian and four newspapers (two weeklies, one bi-weekly and one monthly), are also published from the same place. From America comes a quarterly magazine entitled "The Muslim Sunrise" in the same interest. The Ahmadiya doctrine is chiefly distinguished by its catholicity and tolerance—a modern note well calculated to secure its appeal in the somewhat diffuse atmosphere of the 20th century and one conspicuous by its absence in some other religions. Jihad is denounced and the founders of all the great religions of the world are hailed as prophets of God and their Scriptures as Holy Books revealed from time to time in God's mercy for the benefit and enlightenment of mankind. Loyalty to the Government as by law established is a fundamental doctrine and Ahmadis in India and elsewhere have publicly dissociated themselves from political movements having the removal of the existing Government as their aim. Every Ahmadi is expected to contribute 15 pies per Rupee of his income for the support of the cause, and as already noted, all Ahmadis are enthusiastic propagandists. In Peshawar, and it is believed elsewhere also, the new cult has appealed chiefly to the educated classes among Muslims. The future of the sect it is impossible to prophesy. At the present time it is instinct with

CHAPTER I.—C. Population. Ahmadis.

vigour and vitality, so much so that the Sunni majority regard its adherents with only less aversion than they do the older schismatics the Shias. At the 1921 Census 1,633 persons were returned as Ahmadis in the Peshawar district, and in 1931 the number has increased from 1,633 to 3,384 in Peshawar district, but has decreased in the remaining districts of the Province.

Wahabis or Ahl-i-Hadis.

At the 1931 Census a few persons recorded themselves as belonging to the Wahabi sect. This is a reforming sect of Islamic purists. They accept the six books of "traditions" as collected by the Sunnis but reject all interpolations, the work of subsequent divines. They claim complete liberty of conscience and the right of private interpretation. Their basic doctrine is the unity of the God-head (whence they have been called also Muwahidin or Unitarians) a principle which they assert is infringed by the undue reverence paid by the followers of Islam to the Prophet, the Imams and to saints, etc. They forbid the offering of prayer to any Prophet, priest or saint even in the role of mediator. They condemn the posthumous honours commonly offered to holy men in Islamic countries. Illumination of shrines and periodical visits to and prostration before the same are anathema. They even go so far as to destroy the domes erected over the bones of holy men. They call the rest of the Muslim world "Mushrik," *i.e.*, "those who associate another with God" and they strenuously proclaim that Muhammad was a mere mortal man. They forbid the smoking of tobacco and discountenance the use of rosaries and beads. Politically their most dangerous doctrine is that it is a religious duty for all Muslims to wage the holy war (Jihad) against infidels. The sect was founded by Muhammad, son of Abdul Wahab who was born in 1691 in Nejd. As already related the vehicle of the Wahabi doctrine to Peshawar and the countries round was Said Ahmad Shah of Bareilly who founded the colony of Mujahidin or Hindustani fanatics c. 1826. In British territory members of the sect reject the title of Mujahidin and call themselves Wahabis or preferably Ahl-i-Hadis. The sect has several mosques of its own in Peshawar city.

Ismailis.

There are a few Ismailis or followers of His Highness the Agha Khan returned as such at the 1931 Census. Most of these live in Peshawar city. They are mostly goldsmiths and darzis. Connected with the Ismailis is an interesting religious group—the Shamsis. These are believers in Shah Shams Tabriz of Multan and confess the Imam for the time being of the Ismaili sect of Shias. Their present leader is therefore His Highness the Agha Khan. Recently a considerable number of them adjured their faith in the Imam and declared themselves either as Muslim or Hindu. There still persists however a small remnant of Shamsis in the district. Their devotion to Shah Shams Tabriz is said to have to do with

their calling. The goldsmith alloys his gold by night and Shah Shams Tabriz, the Shamsis believe, controls the sun by night that his light may not betray their malpractices.

CHAPTER I.—C.

Population.

Ismailis.

Hindus

Peshawar district contributes 30 per cent. of the total Hindu population of the North-West Frontier Province. Peshawar Hindus may be divided into :—

(a) the old sects consisting of orthodox Hindus (Sanatan Dharmis), Vaishnawas and saint worshippers ;

(b) reforming sects ;

(c) members of low castes.

The vast majority of the Hindus of the Peshawar district are followers of Sanatandharm (the old religion). The expression is used to cover all the orthodox forms of worship and belief ; Hindus who do not positively belong to any other sect would describe themselves as Sanatandharmis.

Vaishnavaism.

Vaishnavaism is one of the two leading sects of Hinduism, the other being Shaivaism. Ramanuj was the founder of modern Vaishnavaism. According to this doctrine the human spirit is to God as the worshipper to the worshipped, as the support to the supporter, as the body to the inmate thereof. God and the human spirit are one as are the body and the pilgrim soul which inhabits it. In life these are separated one from another and the object of the human spirit is to draw ever nearer to and finally to be absorbed in the Godhead.

Arya Samaj.

Of the new movements within the body of Hinduism by far the most important is the Arya Samaj. The sect was founded by Swami Dayanand, a Brahman of Kathiawar. He taught that the study of the Vedas and Angas was the true method of pursuing religious truth and he rejected all commentaries on these ancient Scriptures as fallacious and misleading. He reminded the Hindus of their agelong and glorious past, of the antiquity of their religion, the oldest in civilization, of their philosophy and their sacred language and contrasted all this with their present degraded condition. The immigration of educated Hindus was fired with this picture of the ancient glories of Arya Varta. They rejected the name Hindu, which seemed to them a badge of their political servitude, and they called themselves by the ancient name Arya, the select. Arya Samajists embarked on a campaign of social reform and educational advancement for the Hindu community. At the outset the movement was looked upon with suspicion by orthodox Sanatandharmis but in recent years this feeling appears to have died out, and at the present day, the Arya Samajists are the leading spirits in all movements for Hindu reform and advancement.

Low caste Hindus.

The Hindu sweepers in the district are found for the most part in towns and in cantonments. As already noted the Shah

CHAPTER I.—C.

Population.

Low caste Hindus.

Khel of the villages are invariably Muslims. Hindu sweepers are divided into two main religious orders which most authorities however regard as identical. The better known and more important of these is the Balmiki or Balashahi sect, followers of Balmik, Balrikh or Balasha as their particular saint is variously called. Balmik is said to be the author of the famous Ramayana. He was a Bhil highway man who was converted by a saint whom he attempted to waylay and rob. According to a different legend he is a sweeper in the heavenly Courts, a sort of vocational deity which would explain the exclusive nature of his following. The attachment of sweepers to the author of the Ramayana is probably to be explained by the fact that they are not entitled to read or even to listen to the Vedas. The scriptures to which they must turn for religious guidance are therefore the Ramayana and the Mahabharata. The latter is little read so the religious reading of the sweeper class is almost exclusively the Ramayana whence they accord to its author the style of the divine scavenger.

The second sweeper sect is that of the Lalbegis. The eponymous saint of this sect is however believed by most people to be identical with Balmik. Some hold that the name Lalbeg means 'red clothes' and that the saint was a red coated disciple of Balmik. The division into two sects appears therefore to be a somewhat arbitrary one.

The two schools do not intermarry though the ritual of their cults is identical. Both make small mud shrines over which they place ragged flags on sticks. Ghi or a little grain is offered as a sacrifice by the suppliants who bow down before the shrine and pray—mostly for the gratification of their desires. Sweepers do not believe in the transmigration of souls. They say the good go to heaven after death where they bathe and sit at ease and are happy. Bad sweepers however go to hell where they are tormented by wounds of the body and by fire until the deity is pleased to release them.

For the first time in the 1931 Census, the question of "depressed classes," *viz.*, "Untouchable Hindus and any other classes which are under some special social disability" was taken up, and the two castes Chuhra and Chamar were treated as such. The statement in the margin shows their number by religions. The social disabilities from which these classes are generally supposed to suffer include exclusion from temples and prohibition from the use of drinking wells and from admission to schools.

	Persons.	Males.	Females.
Chuhras ..	**5,284**	**3,423**	**1,861**
Muslim ..	547	281	266
Hindu ..	4,208	2,812	1,396
Sikh ..	59	30	29
Christian ..	470	300	170
Chamar ..	**1,335**	**745**	**590**
Muslim ..	1,105	561	544
Hindu ..	219	176	43
Sikh ..	11	8	3

CHAPTER I.—C.

Population.

Low caste Hindus.

These disabilities are, with regard to religion, practically non-existent in this district as well as in the whole province. Generally speaking this class is too poor and too far occupied in their work to have any desire to enter a temple or to obtain social equality with other classes. Their entry into temples is still to some extent resisted. The question of the prohibition of access to sources of drinking water has not yet arisen in this district. As regards their admission to schools, the literacy figures of the census show that no exclusion is enforced. Their backwardness may perhaps be said to be due more to economic than to social causes.

Sikhs.

A considerable proportion of the Sikh population at any given time in the Peshawar District will be found to belong to the Army or to other Government service. These are mostly immigrants from the Punjab. Indigenous Sikhs are traders for the most part like the Hindus. They intermarry freely with Hindus and the dividing line between the two religions in Peshawar is sometimes far from distinct. Only the briefest description of the origins of the Sikh religion can here be given. The religion was founded by Guru Nanak and developed by his nine successors. The religious doctrine of these teachers is embodied in the Sikh Scripture, the Granth Sahib, which contains for Sikhs both the corporeal and spiritual essence of their ten Gurus. The latter are believed to be merely the different incarnations of the same holy spirit. Sikhism teaches the unity of God and condemns idolatry, priesthood, pilgrimages and caste. The doctrine emphasises the fatherhood of God and the brotherhood of man. Purity of character, based upon intense love between God and man, alone qualifies for salvation which is synonymous with absorption in divine spirit. The Sikh religion shares with Hinduism the doctrine of Karama and its corollary the transmigration of souls. There are otherwise, however, fundamental differences in doctrine between the two faiths :—

(a) those who accept the doctrines of the ten Gurus and these alone. This party is concerned to restore Sikhism to its primitive purity. They are adverse to any rapprochement with Hindus in fear that their religion may be corrupted by a commingling of Hindu belief or ritual. They do not believe in caste or other social observances of the Hindus. They insist that their creed is a separate religion and not merely a sect of Hinduism;

(b) those who look upon Sikhism as merely a sect of Hinduism.

As already noted many members of the indigenous Sikh community in Peshawar belong to the latter class.

Superstitions.

Dr. Bellew thus describes the superstitious character of the Pathan :—

"Their superstition is incredible and has no limits. Miracles, charms and omens are believed in as a matter of course. An inordinate reverence for saints and the religious classes generally is universal, and their

CHAPTER I.—C. Population. Superstitions.

absurdly impossible and contradictory dicta are received and acted on with eager credulity. The "ziarat" or sacred shrine, is habitually resorted to by all classes and both sexes. At these the devotees confess their sins and implore forgiveness unburden their hearts of all manner of secret desires, and beseech favours, all in the full belief of a sure hearing and answer."

This description is still essentially true but superstition is now not by any means a universal attribute of the Peshawar Pathan. The younger generation especially is beginning to display a healthy contempt for many of the old indigenous superstitions which indeed are often contrary to the true spirit of Islam. The wearing of a "tawiz" or charm is however almost universal. This generally consists of a verse from the Koran sewn into a small leather case and suspended by a string round the neck. These are manufactured at well-known shrines and families known to have the power of making specially efficacious charms sometimes have regular shops for their sale in Peshawar city. Visitation of shrines is also almost universal. Even educated people will, when the doctors have failed to effect a cure, have themselves transported many miles to a shrine reputed to have the knack of curing their particular form of complaint. Ziarats have commonly their own special reputations for the cure of specific complaints. In the Mardan Tahsil for instance people afflicted with boils visit Ziarat Issa Baba, for water on the knee they go to Khunni Baba of Hissar. The Kasimi Ziarat is especially efficacious in curing children's ailments. A visit to Mirzagul Ziarat near Pabbi cures rashes, skin diseases and boils. Tordher Ziarat also cures boils. Lame horses and sick cattle are taken to Nazar Bostan Baba (near Baghdada) where the afflicted animal is made to encircle the shrine three times when his cure is assured. The Pirs of Bodla Baba in the Charsadda Tahsil are credited with the power of curing hydrophobia. The great shrines of Ziarat Kaka Sahib in the Nowshera Tahsil and of Pir Baba in Buner are possessed of all manner of virtues. Childless couples travel many miles on foot to visit the latter begging the blessing of an heir. Arrived near the shrine they are said to suspend a cot under the branches of a tree in which pathetically enough they swing a stone the while they intercede for the good offices of the saint. The smaller ziarats are literally innumerable and no Pathan will pass one without pausing in his way to invoke the blessing of the buried saint. It is disrespectful to ride past some shrines and there are villages—Ghazi Baba in the Mardan Tahsil for instance—where to enter the village area on horseback is anathema. The attitude of the average Pathan to the priestly class is however curiously enough a mixture of awe and of full blooded criticism. A common Pashto proverb says :—

Chi Mullah waii hagha kawa: chi mullah kawi hagha makawa-*anglice*, obey the mullah's teachings but don't go by what he does.

CHAPTER I.—C.

Population.

Superstitions.

There are innumerable small superstitious notions current comparable with the spilling of salt, etc., among Europeans. It is bad luck for instance to meet a woman first thing when you are setting out on a journey. You should go back to your house at once and start again. If you meet a man with a full pitcher of water in the same circumstances the object of your journey will be achieved. If the pitcher and the man are there however and the pitcher is empty you won't get what you want and might as well not go. Cawing crows are a sign that a guest is impending and however jealous the Pathan may be of his reputation for hospitality he makes no bones about it that the uninvited guest is a nuisance, *c.f.* the Pathan proverb which says Nawakht melma de asman tandar de—an unexpected guest is a sort of a thunder bolt. Barking dogs round the house at night are a bad omen. Sickness in the house is indicated.

(o) Ecclesiastical administration and Christian Mission. All Saints Church.

All Saints Church, situated in Peshawar City by the Kohati gate was built in 1883.

Its plan is cruciform and is a successful adaptation of mosque architecture to the purposes of Christian worship.

Instead of facing East, it faces Jerusalem. Inside there are some fine carved wooden screens of different Peshawar patterns notably one which separates the chancel from an ambulatory behind.

In this ambulatory are placed mural tablets to the memory of Peshawar missionaries on account of whom the Church receives its name.

Amongst the memorial windows is one at the West end of the chancel given by Lady Edwardes in memory of her husband Sir Herbert Edwardes, who founded the Peshawar Mission in 1853.

The Church was built at a cost of £1,600, which was subscribed by friends.

The Central Asian Mission, Mardan.

The Central Asian Mission, Mardan, which is amalgamated with the Worldwide Evangelical Crusade was founded in 1895 by a party of officers who took part in the Chitral campaign under General Sir, R. Lowe. In the same year this mission was opened in Mardan, after which it assisted in relief work in the famine years of 96-97; the mission was endowed by Lady Lowe.

The Dannish Pathan Mission, registered as the Tent Mission from its character as an itinerating medical mission, was founded in Mardan in 1903.

The foundation of the present Zenana Hospital was laid in 1907 by Lady Deane, wife of the Chief Commissioner. The founder

CHAPTER 1.—C.

Population.

The Central Asian Mission, Mardan.

Miss Masia Holst a Danish subject was accidentally killed being run over by a tanga on the Malakand Road in 1917. She was greatly beloved by Pathan women and respected by both Europeans and Pathans for her devotion to duty.

In 1923 a small school for purdah girls was opened in Hoti by Mrs. Robinson, the widow of an officer in the Royal Air Force; and in 1926 a reading room with Christian Pashto literature was opened in Hoti Bazaar.

Work is now carried on from three centres, the school and reading room in Hoti and the Mission Hospital at Baghdada on the Malakand Road, North of Mardan. This hospital now holds 81 beds and has a hostel for 18 young Indian girls under training; 1,057 indoor patients and 7,483 outdoor consultations were admitted in 1932. In addition to a number of patients from the Mardan and Swabi Tahsils, a number are also received from Tribal Territory and Afghanistan. Special interest has been taken in antisyphilitic treatment, as the incidence of this disease in the female population admitted for treatment has ranged from 15 per cent. to 23 per cent.

St. John's Church.

About the middle of 1851 a committee of which Dr. Kemp, one of the founders of the Peshawar Mission, was Chairman was formed to raise money for the erection of a church in Peshawar. By March 1852 Rs. 7,000 had been collected and on the 23rd of that month the foundation stone was laid by Archdeacon Pratt. It was resolved to build only the nave at first, computed to cost about Rs. 10,000/-. At the same time an appeal for more funds was circulated.

The building of the walls proceeded until these were raised nearly to their full height when they were thrown down by an earthquake.

Divine Service had been held in the open air in tents and subsequently in a hired building for which a contribution was received from the Governor-General.

Until the completion of St. John's Church which did not take place till 1860, Christ Church, a temporary building with thatched roof and wooden walls, was erected on ground behind the Mackeson Memorial. St. John's Church was consecrated by Bishop Cotton of Calcutta. With the assurance of the Lieutenant-Governor of the Punjab that it should be completed, the roof which was temporary was again taken in hand and finally finished in 1861. Numerous alterations and additions have been made from time to time; and a full description of its history may be found in a booklet "Peshawar, its church and cemeteries" by N. W. F. Fagan, Chaplain, 1906.

CHAPTER I.—C. Population. Cemeteries.

There are four British cemeteries in Peshawar; in the vicinity of cantonments. The oldest is outside the N.-E. gate of the city, it was used in 1849 before the Cantonments were laid out by Sir Colin Campbell, while the Garrison occupied the Fort and the Gor Khatri.

It may have been used when George Lawrence was Resident from 1846-48, or even in 1842 when Pollock's army for the relief of Jalalabad was encamped between Peshawar and Jamrud.

It was only occasionally used by the Peshawar Mission after the opening of the Cantonment Cemetery in 1849, and was never consecrated.

The Saddar Bazaar Cemetery, which is 1½ acres in area, was consecrated by the Bishop of Madras in 1857, though it was first used in 1849.

The Governor-General Lord Dalhousie, who was in Peshawar in 1851, had objected to its position in the Cantonment and as a consequence the new cemetery on the Jamrud Road was opened in 1851, and the Tahkal Cemetery in 1853.

The Jamrud Cemetery was damaged by heavy floods in 1861, and had always a dry appearance owing to the difficulty of obtaining sufficient water.

The Tahkal Cemetery which was described by Bishop Mathew as one of the most interesting and prettiest cemeteries in the Punjab plains, has been extended on three occasions, and now covers more than 10½ acres.

(p) Occupations.

Table 17 of the B Volume of this Gazetteer shows the principal occupations of the people. For more detailed figures the reader is referred to Table X of the Census Report of the North West Frontier Province (1931). Of the total population of the district 57 per cent. is returned as directly engaged in agriculture or the raising of farm stock, etc. The true proportion of the population dependent on the industry of agriculture for a living is probably even higher than this as many members of occupational castes describe their means of livelihood as that of their caste occupations whereas actually they subsist by agriculture. The artisan and menial castes again are largely subservient to the agricultural population and in a sense they may be said to be dependent on the staple industry for a living. Apart from agriculture the more common forms of occupation are connected with the manufacture of textiles, industries having to do with dress and the toilet, and trade in all its ramifications.

(q) Food.

The basis of the ordinary Pathan diet is the bread-cake, "dodai." This is usually of wheat or maize flour. Maize is consumed in the winter months as it is considered more heating. Barley bread is eaten by the poor only. The ordinary zamindar takes two meals

CHAPTER I.—C. Population. (q) Food.

a day—one about 11 o'clock in the morning and the other between 7 and 8 o'clock in the evening. The morning meal is generally of a simple nature and is usually carried to him in the fields by his wife or by one of his children. It consists usually of bread, vegetables, goat's meat, mutton, etc., but always bread is the important constituent. Pathans are very fond of meat when they can afford it. There is a proverb in Pashto that even burnt meat is better than pulse (*i.e.*, than no meat at all)—kih ghwakha swazi no ham le piti na khawi. Tea has become an obsession. It is drunk first thing in the morning, and all through the day on the slightest excuse the tea tray is produced and the passing guest regaled with a cup. Green tea is drunk after meals by the better class especially. The khans have become great tea tasters and in their *hujras* expensive Russian and China blends are always in stock. In the old days only earthenware and metal dishes were in use. Now almost every house boasts a metal tray with its complement of china teapot and cups and saucers. Food is still eaten from a common dish with the fingers. The khans, however, all keep a supply of knives and forks for the sophisticated guest. Many of the guest houses are now built in European style and the appointments—tables and otherwise—are often clean and tasteful to a degree. Fruit is popular and is commonly eaten before the principal meals by the better class. Sweetmeats, cakes, etc., are staple fare on festive occasions—births, marriages, etc.

The use of tobacco is almost universal. No *hujra* is complete without a *hookah*. In the Ramzan after long hours without either food or water, the Pathan even before he drinks, must have a few pulls at his *hookah*. They carry about in small cylindrical tins a sort of tobacco mixture called *gazara* which they chew. The use of snuff is also common. In the *hujra* the pipe is provided by the owner of the *hujra* but anybody who wants to smoke puts his own tobacco into it. The consumption of opium and *charas* is regarded as vicious. *Bhang*, wine, spirits, etc., are hardly consumed at all. The Pathan is, on the whole, very temperate in these matters. Indigenous medicines are in common use and prescriptions prepared by mullahs and hakims are regarded as more potent than the English drugs dispensed in Government hospitals. The modern craze for patent medicines is however setting in strongly and some of the (to western eyes) more familiar bottles are now a common sight in a khan's guest house.

Pathans enjoy a reputation for hospitality. This is thoroughly merited. To visit a man's house and not to be asked to partake of some sort of refreshment is impossible. An unlimited supply of beds, blankets and food is the mark of a true Pathan. The miser or one who is at all niggardly with his guests is despised, and to be called a '*shum*' is true opprobrium. This is not to say that there

CHAPTER I.—C. Population. (q) Food.

is not an element of ostentation in Pathan hospitality. Much hospitality is exercised that a reputation for hospitality may result. Whatever the motive, however, the Pathan is an excellent host and in few countries is the stranger within the gates treated as kindly as he is among Pathans. The fare may be poor but its flavour is enhanced by the courtesy and attention of the host. They have a proverb which well illustrates their way in these matters, *viz. piaz di wi kho pa niaz di wi*—even if there be only an onion (to set before the guest) let him to be pressed to partake of it. Gate crashing is reprobated, witness the proverb—*da salo balaleo zai kegi da yau nabalale nih kegi*—There is room for a round hundred invited guests, there is no place for the one who has not had an invitation.

(r) Dress.

There has been a marked improvement in the dress even of the ordinary agriculturists in the last years, and among the well-to-do a considerable change in fashion has occurred. Formerly the dress of the agriculturist consisted of a loose coat (*khalka*) or shirt (*kamiz*) with *pyjamas* and a *pagri* (Pashto *patkai*) all of white cloth. The cloth was a coarse homespun cotton. The fashion in these for the poorer sort is still the same but machine made cloth has now largely displaced the old homespun. Woollen vests, waistcoats, etc., are also now worn by the common people. The *patkai* is wound round a small cotton *topi* or skull cap and at work the zamindar usually wears the skull cap only. *Kullahs* are worn by the better class and by all classes on holidays and festivals. Waistcoats without coats are much affected and these may be very gay. The khans and better class generally wear a sort of long frock coat in the winter but those who have no coat wrap a country blanket (*sharai*) round their shoulders when it is cold or when travelling. *Choghas* are also in common use in the winter by those who can afford them. Footwear varies. Yusafzais usually wear *chaplis*. Round Charsadda country shoes (Pashto *panne*) are more common. Garhi Kapura in the Mardan Tahsil is famous for its shoes as are also Ambar and Kundah in the Swabi Tahsil. The best *chaplis* are supposed to be made at Salim Khan and Lahor. A zamindar used to be able to buy himself a complete outfit for Rs. 5—footwear included. It takes Rs. 10 or Rs. 15 now at the very least.

Many upper class people now affect European dress except that they hardly ever take to the European hat. New clothes are *de rigeur* for the Id and on that day everybody appears in spotless white. The Peshawar Pathan even of the poorer sort keeps his clothes fairly clean considering that he is by profession a tiller of the soil. The clothes of the women are said to have improved in the last years even more than those of the men. They are no longer satisfied with country cloth but require silks and satins and fine cottons for their apparelling. For special occasions, marriages

CHAPTER. I.—C. Population. (r) Dress.

and what not, even the ordinary zamindar is said to be able to fit his wife out with a fine suit. The clothes worn by the women in shape resemble those of the men but they are said to be more loose fitting. There are the usual *pyjamas* and a *kamiz* and above the latter a *do-patta* with which they cover the head. This is generally in bright colours. When travelling or abroad from the house at all the women invariably wear the white cotton *burka*, which goes over the head and covers them down to the very ground. Only little latticed slits are left for the inmates to see through. Pathan ladies are said to be very partial to jewelry. The zamindar certainly spends much of his spare cash on ornaments for his wife. The facility with which these are produced as security when he wants a loan however suggests that the purchase of jewelry is as much a form of investment as a means of gratification of the senses. The following is a list of the more usual personal ornaments worn by Pathan women :—

Mondrai or Balai	.. Ear rings.
Chargul and Paizwan	.. Nose rings.
Kubai or Mang	.. Ornaments worn on the forehead.
Baogan or Karrai	.. Bangles.
Pai Karrai	.. Anklets.
Ambel or Har	.. Pendants.

There are also various kinds of finger rings. When the husband can afford gold the ornaments worn round the head are usually of this metal. The rest are usually silver. The men as a rule wear no jewelry. A lambardar who has use for it may have a silver signet ring with his name cut on it. Khans of the older sort often wear a ring with a large semi-precious stone in it rather like a Bishop's ring. The ring is, however, always of silver. The old fashion of wearing leather belts is dying out. Every man who can get a license for a revolver buys one and wears it incessantly. More often than not this is purely for show.

(s) Dwellings.

The ordinary zamindar's house is usually made of mud, one-storeyed and about ten feet high. Near the hills where stone is easily available the houses are made of stone and mud or lime may even be used where limestone is available and lime can be burnt. The houses of the khans are usually of brick and many of the guest houses are now built in the bungalow style. All houses have a walled enclosure in the front known as the *gholai*. In this the zamindar pens his cattle at night and in one corner there is usually a manger from which the bullocks feed. The year's grain supply is also kept here in the *khamba*, a large bin resembling a bathing machine in shape and raised about one foot above the ground to keep out the damp and the rats. On the roof of the house or in the courtyard is usually a conical pile of cow dung cakes plastered over with mud to keep out the wet. This is called *gohatta*. The cow dung cake, which is almost the only fuel the zamindar knows.

CHAPTER I.—C. Population. (s) Dwellings.

is called *tsapiaka*. The outer side of the walls of the house and of the courtyard is almost always placarded with cakes in the drying stage. Ploughs and other agricultural implements are usually littered about in the courtyard. This often contains a mulberry tree under which the cattle are tied or may be a vine if the house belongs to a zamindar of the better sort. The house itself (*kor*) consists at the most of two or three rooms. The door is the only means of ventilation and there are usually no windows. The furniture consists of a bed or two (*kat*) and some *katkai* (stools). There are swing cots (*zango*) for the smaller children. These hang from the rafters. There are no kitchens or bathrooms. Cooking is done usually in the verandah of the house itself or in the courtyard. The inside of the house is usually kept clean and well brushed. There are little niches in the walls in which small articles are placed. Some crude colour scheme may be attempted but mud walls are a poor medium for artistic design. Each house has a smaller corn bin (*kandu*) which contains the grain supply for immediate use. This is replenished from the *khamba* in the courtyard. There is usually a chest for clothes (*taunrai*) also. Bedding is usually thrown in an untidy heap in a corner during the day time when it is not in use. The bed is put to a miraculous number of uses. Inside an enclosure of beds the zamindar builds his *bhusa* stacks. The content of a stack in fact is usually estimated at so many beds. On his bed the butcher lays out his raw meat for sale. Beds strung together with the craziest of ropes make a scaffolding when house building is toward. Cocked up on one end and with a sheet thrown over it the bed povides a shelter against the midday sun. There is always a group of beds at the *hujra* grouped round a *hookah* where the old men sit and gossip and on which the passing stranger reclines while he refreshes himself with a smoke and tells his news. The arrival of an official is the cause of much hurried running with beds and pillows (*balakht*) that he may recline while he transacts the business which is the occasion of his visit. The khan's house is usually recognizable even from a distance by its high surrounding walls and more pretentious appearance. Many khans have now built bungalows as guest houses and these are often clean and well furnished. In front is a spacious courtyard flanked on one side by the *kor* proper. There may be a small garden here with a few fruit trees. The courtyard is, however, usually untidy and the garden an exception. The partition of the village site like that of the agricultural land also is by sections. A separate quarter (*kandi*) was at the first foundation awarded to each *khel* or clan. Each *kandi* inside the village is then a cluster of separate tenements of the individual families forming a *khel* or clan section. The family tenement—*kor* with its accompanying *gholai*—is called a *kandar*. Each *kandi* has its own lambardar or head man who collects the land revenue and represents the men

CHAPTER I.—C. Population. (s) Dwellings.

of his *khel* in all matters having to do with the general interest. There is a mosque (*jamaat*) in each *kandi*. This is under the care of a priest or imam who calls the congregation to prayer and administers to their spiritual needs generally. The mosque is a centre of religious learning as well as of devotion and prayer. Candidates for the profession of imam (*taliban-i-ilm*) may be seen all day in every mosque swaying to the sonorous verses of the Koran which apparently they are required to learn by heart. The *hujra* or guest house is a peculiarity of Pathan village society. Generally speaking lambardars only have *hujras*. Before a new *hujra* can be constructed or any existing building used as a public guest house the sanction in writing of the Deputy Commissioner is necessary under Section 33 of the Frontier Crimes Regulation. The *hujra* very generally only consists of an open *chappar* thatched with reeds. The khan's *hujra* may, however, be a fully furnished bungalow. Visitors and travellers are accommodated in the *hujra* and it is here also that young bachelors sleep after they have reached maturity and when no accommodation is available for them in their father's house. For the expenses of the *hujra* the lambardar receives assistance in money and kind from the householders of his *kandi*.

(t) Burial customs.

On the approach of death it is customary to summon the imam of the mosque who recites appropriate passages from the Koran in the ears of the dying man that his life may close in the odour of sanctity. When a death occurs the women folk of the *kandi* repair to the house of mourning. There the corpse is laid out on a bed in the courtyard for the customary ceremony of *vir* or lamentation. This is a mournful and impressive spectacle. The women group themselves round the corpse and weep in unison like Irish keeners. The form of lamentation is conventional. The senior matron leads. Advancing a step or two in front of her sisters, she slaps her face with both hands and with loud sobs utters the exclamations *hai, hai, huai*. The others follow her in the manner of a litany or chorus. As the last syllable of the lamentation is uttered all stamp on the ground with one foot in unison. These exclamations and gestures continue with ever increasing vehemence for half an hour or more till the actors finally desist from sheer exhaustion. Their faces have by this time become swollen from repeated slapping, their eyes are bloodshot and their hair hang in wild dishevelled locks. The sound of the *vir*, which can be heard at a considerable distance, is awe-inspiring to a degree. The keeners sometimes divide into two groups who repeat the lamentation after the manner of strophe and anti-strophe—in different keys, one party taking up the refrain as the cadence of the other closes. With the conclusion of the *vir* the women withdraw. The body is then washed after the prescribed ritual by one of the Shah Khel class, who for his labour gets the day's food

CHAPTER I.—C. Population. (t) Burial customs.

and the clothes on the body. After the washing the body is dressed in the usual cerements—a winding sheet of cotton cloth in three pieces. One piece is wrapped all round the body and another is spread over the back and front from the head to the feet and covering all. The third has already been bound into the shape of a small *patkai* on the head. The two great toes are always fastened together with a string. In this state placed on a bed and covered with a clean white sheet the corpse is carried to the burial ground. Relatives and friends follow the bier. Women take no part in the funeral procession. Arrived at the graveside the corpse is laid near the grave while those present arrange themselves in rows east of the grave and facing west. The imam then advances a few paces and recites the prayers appointed for the burial of the dead in an audible and solemn voice and followed by those present repeating after him. At the conclusion of the prayers the body is lowered into the grave which is always dug north and south. The corpse is placed in the *lahad* with the face turned towards the west. The *lahad* is a small sepulchre in the west side of the grave (*kabar*) and a little below the level of its floor. It is roomy enough to allow the corpse to sit up when summoned at the last day to render an account of its life on earth. When the body has been disposed in the *lahad* the latter is shut off from the *kabar* by large flat bricks placed upright against its opening. The *kabar* is then filled up with earth none of which touches the corpse itself. The earth is banked up over the grave and at the head and foot it is usual to place large flat stones (*khaza*): slate from the Manki quarries in the Nowshera Tahsil is commonly used for this purpose. The slabs of slate are cut and broidered with conventional patterns usually rectilinear. In the case of a man the stones are set with the flat sides parallel to the length of the grave. Over a woman's grave the flat side of the foot stone is at right angles to the length of the grave. Round Charsadda especially there is a fashion of broidering the grave with black and white pebbles set close together embedded in the earth and forming a pattern. The effect of this is not unattractive. The graveyards are usually, however, desolate places enough. Here and there individual graves may be tended with pious care but as a rule they are quite neglected. The graveyards are not enclosed and cattle wander at will among the graves. After the funeral rites are completed alms (*skat*) are distributed to the poor at the grave side. Friends and relatives then repair to the house of the deceased where a meal is provided. The expenditure on funerals is often a heavy charge on the property of the deceased. This by custom has to be on a liberal scale and frequently in his will or otherwise the deceased will, before his death, have prescribed the actual amount which he considers suitable to the occasion. Alms to the poor in memory of a deceased relative are sometimes distributed on the eve of Shabkadar and at Ids.

CHAPTER I.—C. Population. (u) Amusements and festivals, etc.

Pathans are naturally fond of field sports. Hawking, hunting with long dogs (hare or even jackal) and small game shooting are popular pastimes. Hawking seems to be rather dying out. The khans are also less addicted to hunting than they apparently used to be. Long dogs are kept usually by nondescript characters in the villages and the followers of the hunt are more often than not the local bad characters also. The khans are, however, many of them excellent shots. Poetry and music are popular and there are many poets. The theme may be of "far offdays and battles long ago" but more usually is a sort of rhyming doggerel with spicy topical allusions. In the latter the local officials are usually not spared. The musicians are always of a special class—*dum* or *mirasi*. No true bred Pathan plays the drum. The usual instruments are the *naghara* or drum, the suranai or flageolet, and the *rabab*, a sort of fiddle. The last is often accompanied vocally. The drum played Pathan fashion can be very exciting. Played in procession drumsticks are used. When an accompaniment to a song only is required the musicians use their fingers. Bagpipes are popular also. These have probably come in through the army. Service in the army appeals to all Pathans. The children's games are disappointing. The only indigenous game, properly so called, appears to be that called *skhai* in Yusafzai which consists of hopping on one leg and trying to push over an opponent. This is also now rarely played by village children. Football, and a variety of hockey and even cricket of sorts are now, however, beginning to penetrate to the villages. Pathan children are however by no means dull, judging by the groups of happy little urchins which may be seen playing in the dust near any village. The Pathan is a born gambler. Quail fighting is a favourite amusement and sporting khans have been known to pay as much as Rs. 300 for a champion bird. The spectators bet freely at these contests. Generally speaking, however, village life is dull and monotonous. In the evening nothing more exciting is available than gossip in the *hujra*. Here the elders have it all their own way (*cf.* the Pathan proverb—chih loe nast wi kashar khabare ka pa misal spi sok di ye kuri ka—when an old man is in the company and a young one starts talking let somebody tell him to get out the way you speak to a dog). This must often be very boring for the youngsters. In social gatherings in the *hujra* or elsewhere the women, of course, take no part. The women on the whole have a very poor time of it. Judged by some of the proverbs current they are things of no account, *e.g.*, khaza ye pa kor khah dah ya pa gor—there are two places eminently suitable for a woman, one is her own home and the other the grave. And again—Khaza daus butai dah—a woman is a poisonous plant. Women are always scheming—da khaza da har wekhti landi sal makarunah di—there are a hundred wiles hidden under every hair on a woman's head. These are perhaps, however, more in the

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(u)

Amusements and festivals, etc.

nature of 'bons mots' than true proverbial wisdom. The women are in fact known to influence their husbands to no small extent and are said often to have a very shrewd appreciation of external affairs about which, judging from the life of seclusion they are forced to follow, they might have been expected to know nothing. Such social gatherings as the women are permitted to enjoy are perforce among themselves. These too are infrequent enough. There is said however to be any amount of house to house visiting with the inevitable accompaniment of gossip and scandal. Such of them as find occasion to visit the courts are long-tongued and voluble to a degree. The stranger may often hear a shrewish tongue being exercised on a delinquent spouse as a married couple pass him by on their private occasions. There are indications in fact that the husband does not always have it his own way. The ordinary farmer's wife, like her Western sister, has numerous domestic duties. She fetches the water, makes the butter, grinds the corn, cooks, spins cotton, etc., etc. At harvest time she frequently helps her husband in the fields or at the threshing floor. On Fridays it is usual for the women to go in groups to visit the graveyards. Here they may pray for a son or any other boon which they have set their heart on. Sons are universally desired—zaman khwaga di gham ye bad de—sons are sweet to have, to mourn one is a bitter sorrow. The Pathan is devoted to the countryside and to the village where he was born and reared. Nowadays he may wander far afield in search of employment, or the better class may even travel for pleasure, but they seem to be incapable of putting out roots in a foreign country. Abroad they always hanker for the village life and the scenes that they know and to these they inevitably return however prosperous they may have become in foreign lands.

The proper place of pilgrimage is of course Mecca and a few of the richer sort make the journey there every year. For the mass of the people the local *ziarats* have to suffice. There are three famous and specially favoured *ziarats* each with its annual festival—the Jhandah at Peshawar, Kaka Sahib in the Khattak country and Pir Baba in Buner. There are *melahs* or fairs each year at the first two. The Jhandah *mela*—in honour of the well-known Sakhi Sarwar—is held just before the Ramzan and the fair at *Ziarat* Kaka Sahib occurs during the days 18th-24th of the month of Rajab. Thousands of holiday folk attend these and to amuse them musicians, actors and so forth collect. There are booths for the sale of all sorts of goods, mostly eatables, and much gambling and fun of all sorts. At the Pir Baba *Ziarat* there is no *mela* and the pilgrimage there seems to be of a more sober kind. Fairs at the Id after the month of Ramzan, when the fast is over, may be held even where no *ziarat* exists. There are numerous smaller *ziarats*

CHAPTER I.—C. scattered over the district also where miniature fairs are held at the Id-ul-fitar.

Population.

(u) Amusements and festivals, etc.

The chief Hindu festivals are the Baisakhi held in April and the Dussehra held in September or October. For the Baisakhi Hindus gather at the Gorakhnath temple and tank near Babu Garhi on the Michni road. The Dussehra celebrations are held near the city. Both festivals attract large crowds.

(v) Names and Titles.

In the district the following names and titles are generally held by the people :—

Nawab.

Nawab is a title conferred by the present Government on the most influential men, while prior to the British rule, khan was the highest title enjoyed by any chief. At present there are three important persons upon whom has been conferred the title of Nawab as a personal distinction.

1. Nawab Sir Sahibzada Abdul Qayum Khan, K.C.I.E., K.B., of Topi.
2. Major Nawab Sir Mohammad Akbar Khan, K.B.E., C.I.E., of Hoti.
3. K. B. Nawab Hamidullah Khan of Toru.

There is no hereditary Nawab in this district.

Khan.

Khan is the most common title, the Pathan likes to put it after his name as a mark of distinction to show that he belongs to one of the established Pathan families. At the time of the annexation of the district, the 'khans' were found only in Yusafzai and Hashtnagar. In the other "parganas" and "tappas" the corresponding title was "Arbab." The arbabs as the farmers of the revenue exercised great influence over the villagers; this influence was due more to their official position than to their hereditary right and for it they received a superior share in the inheritance. When the district came under British rule they were mostly in possession of large estates, which they were allowed to enjoy as *jagirs*, but their services as farmers of revenue were dispensed with.

Malik.

Next in importance are the Maliks or heads of families in each village. The number of these leading men was very large, as each clan and family had its own particular Malik, and may be due to the peculiar jealousy amongst Pathans for the assumption of authority by individuals. Nowadays the headman of a tribe is usually called a Malik though there are still some families whose elders are also called Maliks. The office is hereditary. In old days these maliks were chiefly in the enjoyment of inams; though the other proprietors also shared them, yet it was very much at the option of these maliks as exemptions were only made in their names. During British rule a remuneration called *panjotra* (lambardari cess) at the rate of Rs. 5/3/4 per cent. has been realized along with the revenue for the remuneration of lambardars for their duties, but it has no concern with inams.

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Daftri or proprietor.

The remaining body of proprietors are called 'Daftris' holding their ancestral shares in virtue of their descent from the founder of the family. A man who acquires land by sale, etc., does not come under this category.

Fakir or Hamsaya.

Fakir does not mean a mendicant, but a man who lives on a site or the fief of the Pathan whose land he cultivates; in the case of Hindus, the resident of a site. Hamsaya literally means a man who lives under the same shade or roof; in other words, one who lives under the tutelage of a particular landlord.

Religious Classes. 'Astanadars.'

There are several classes who enjoy special respect amongst the Afghans on account of religious service. Their influence is now decreasing gradually with the spread of education and also owing to the disastrous results of 'Hijrat Movement,' which was taken up by several thousands of the inhabitants of this district, in the year 1920. These classes are often collectively described under the designation of 'Astanadar.' The Astanadar, as the name implies, is a place possessor—one whose ancestors in remote or recent times acquired the title of 'Zburg' or 'Buzurg,' or 'Saint,' by a notoriety for holiness and piety for the performance of miracles and left behind them memorials in the shape of mosques, shrines, or other sacred buildings having thereby acquired a particular reputation for sanctity. The descendants of these, by virtue of the sanctity of their forebears, and being in possession of the shrines (Astan or Ziarat), enjoy to the present day a reputation for special sanctity, besides secular and religious privileges. Any Muslim may become the founder of a line of Astanadars, provided that he has acquired the qualifications of a 'Zburg' and has been so recognized during his lifetime. With the Afghans there are four different classes of 'Astanadars'—(1) Sayad; (2) Pir; (3) Mian; and (4) Sahibzada. The Sayads are the priestly class in the Muslim religion, and claim direct descent from the Holy Prophet through the female line and enjoy the title of 'Shah Sahib' or 'Agha Sahib.' The 'Pirs' are the descendants of Afghans or Pathans, whose ancestors were recognized as 'Zburgs' during lifetime or who received the title after death through the enterprise of their followers. As descendants of holy Pathans, the Pirs are entitled to exclusive and hereditary rights and privileges from their own classes. Their hereditary share in the soil is rent-free; their families are exempt from labour and customary taxes of every kind, and in common with the rest of the priestly order they receive a share of the produce of the fields and flocks. They claim preeminence amongst their own religious orders and precedence amongst their own people, and command the highest respect and deference from their followers. The Pir for instance takes the front rank, and leads the congregation at prayer. He is addressed as 'Badshah' whenever spoken to, and on joining an assembly is welcomed

CHAPTER I.—C. Population. Religious Classes. 'Astanadars.'

by the rising of the congregation, who remain standing till the Pir is seated. Sometimes the Pir has also the right to enter portions of a Pathan's house, zealously closed to all others of whatever creed or caste. All Pirs are comfortably off if not rich. Their social position and privileges are hereditary, and quite independent of individual merit, for many can neither read nor write and are almost equally ignorant of the religion they profess. The Mians in hereditary privileges and qualities of sanctity much resemble the Pirs except that their ancestors were not Afghans. They enjoy similar privileges and powers to the Pirs, but have not so wide a right of entry. The Mians of Ziarat Kaka Sahib in the Nowshera Sub-division are the best known Mian Community in the district. The Sahibzadas though resembling the Pirs and Mians rank after them, because their ancestors are supposed to have been of a lower grade of sanctity. They are not so numerous as the other classes, but are more wealthy. The Mullah Said Amir of Kotah in Swabi Tahsil was well-known and his descendants enjoy this title. The present Manki Mullah, Abdul Rauf is the grandson of Mullah Abdul Wahab (Manki, Nowshera Tahsil), who was perhaps one of the best known Pirs in this district. The influence of the present Mullah has considerably decreased since the death of his father, Mullah Abdul Haq. In village Bam Khel in the Swabi Tahsil the present Bacha Sahib (Abdul Qayum) son of Abdul Haq known as Lala ji Sahib of Bam Khel is a well-known Pir and is also respected by the Khudu Khel and Gadun tribes.

In Akora village, Nowshera Tahsil, Haji Sahib Mahrban Shah has a considerable number of followers in Peshawar City and Nowshera Tahsil.

The Chamkani shrine of Mian Umar Sahib near Peshawar has many adherents. Other shrines forming places of pilgrimage on the borders of the district are those of Pir Baba in Buner, Saidu in Swat (the Seat of the Miangul, grandson of the famous Akhund), and Spankhare on the Tangi border.

Village names.

Prior to British rule, the Peshawar Valley was subjected to constant invasions from a number of races, who entered the valley from Afghanistan as well as from India. The unsettled conditions under which the inhabitants lived has left its mark in the nomenclature of the villages in which can be traced the history of successive empires.

First, there are a number of villages and towns which owe their origin to very ancient times such as Peshawar, Takht-bhai, Hund and Sari-bahlol, which are Buddhist in origin.

Secondly, there are those named after the Sikh Governors of which the most conspicuous are :—

1. Burj Hari Singh.
2. Shankar Garh.
3. Aman Garh.
4. Haryan Garh.

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Village names.

Thirdly, there are those settlements which have been colonised by tribesmen on the border and which would trace their origin to the founder of the clan which established them, as for instance :—

Umarzai.	Garhi Daulatzai.
Shahab Khel.	Mian Khan.
Musa Khel.	Ismaila.
Jalala.	

Such names are almost too numerous to mention and include ; Dilazak, Akora Khattak, Daman Hindki, Daman Afghani, Shiggi-Hindkian, Shamozai, Bela Mohmandan, and Gujar Garhi. But a personal name is not always associated with that of the founder, it may refer to a relative or a lessee of the founder, as in the case of—

Fatehabad, Sharifabad, Fatima, Shah Beg, Sheikh Yusaf, and Sarroshah.

The memory of a saint is preserved in—

Ziarat Kaka Sahib, Ghazi Baba, Shakar Tangi and Pir Saddo.

Many names represent some local peculiarity which may refer to the nature of the soil, the position of the village lands, a canal water course, a prominent tree or group of trees, the character of the village site, or a distinctive mound or dheri. Instances of each kind are supplied below :—

Chagri Mitti (Matta lands).
Khura Banda (Kallar area).
Kagga Wallh (Crooked channel).
Pipal (Pipal tree).
Palosa (after a clump of Palosa trees).
Palosi Attarzai, etc. (after a clump of Palosa trees).
Sufed Dheri (White rocks).
Surkh Dheri (Red rocks).
Sard China (Cold spring).

Owing to the extension of canal irrigation, many new villages have sprung up, these show that Urdu names have influenced the Pashto names, Sadatabad, Muftiabad etc.

In some parts of Peshawar District the old settlements were dependent upon water in natural streams as the Bara, Kalpani, or Jindai Khwar and on hills or mounds for natural protection. Later cultivation sprang up round forts, till finally with the establishment of the *Pax Brittanica* and the construction of State Canals, small settlements have sprung up all over the newly irrigated areas. Names of villages have clearly followed the gradual development of the country ; the older civilisation followed the line of the hills to the North and later the line of the Grand Trunk Road.

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Thirdly, there are those settlements which have adopted [illegible] the former and [illegible] their [illegible] to the founder of the clan which established them, as for instance:—

[illegible]

Such names are almost too numerous to mention and include [illegible] Khattak, Dagai, [illegible] Hindkian, Sheikhan, Bela Mohmandan, and [illegible]. But a personal name is not always associated with that of the founder, it may refer to a relative or a friend of the founder, as in the case of—

Fatehabad, Sharifabad, Fatima, Shah Alam, Shekh [illegible] and [illegible].

The memory of a saint is preserved in—

Kaka Sahib, Ghazi Baba, [illegible] and [illegible].

Many names represent some local peculiarity which may refer to the nature of the soil, the position of the village lands, a small water course, a prominent tree or group of trees, the character of the village site, or a distinctive feature of it. Instances of each kind are supplied below:—

Chagni Mitti (Hard soil).
Kama Banda (Middle area).
Kagga Wala (Crooked channel).
Pipal (Pipal tree).
[illegible] (a clump of [illegible] trees).
[illegible] (group of [illegible] trees).
[illegible] (White rocks).
Surkh Dheri (Red rocks).
Sard China (Cold spring).

Owing to the extension of canal irrigation, many new villages have sprung up. These show that Urdu names have influenced the Pashto names [illegible].

In some parts of Peshawar District the old settlements were dependent upon water in natural streams as the [illegible] and on hills or mounds for natural protection. Later [illegible] with the establishment of [illegible] and the construction of [illegible] canals, small settlements have sprung up all over the newly irrigated areas. Names of villages have clearly followed the gradual development of the country; the older civilisation followed the line of the hills in the North and later the line of the Grand Trunk Road.

CHAPTER II.

ECONOMIC.

CHAPTER II—ECONOMIC.

Section A.—Agriculture including Irrigation.

Areas.—The area of the district is divided in the 3rd Regular Settlement as follows :— (a) General Conditions.

	Acres.
Cultivated	840,571
Culturable	360,614
Uncultivable	462,401
Total ..	*1,663,586*

The uncultivable area consists chiefly of ravines, torrent beds, hills and rivers.

In the district the cultivated area by tahsils is classified in the recent Settlement as follows :—

Tahsil.	Irrigated.				Unirrigated.				Total.
	Chahi and Jhallari.	Shahnahri.	Nahri.	Abi.	Sailab.	Dagoba.	Barani.	Maira.	
Charsadda ..	626	90,803	43,737	1	5,067	767	22,479	3,648	*167,128*
Mardan ..	9,511	139,043	..	300	1,657	1,401	72,384	15,955	*240,251*
Swabi ..	23,363	30,246	..	338	705	672	92,786	31,917	*180,027*
Nowshera ..	6,142	28,956	1,685	599	3,775	7,889	37,545	29,170	*115,761*
Peshawar ..	2,317	18,325	71,113	4,439	1,927	6,720	30,190	2,373	*137,404*
Total District ..	41,959	307,373	116,535	5,677	13,131	17,449	255,384	83,063	*840,571*

Soils.

The soil of the district, except at the foot of the hills, is of a uniform character, that is to say, the surface soil is light and porous with a varied mixture of sand. The few variations in soil are due to variations in the depth of the surface earth or in the proportion of sand mixed with it. Sandy and barren tracts now occur in very few localities, but they are of small extent, and bear an insignificant proportion to the total area.

CHAP. II-A.

Agriculture.

Soils.

Sanctioned classes of soils which occur in the district are :—

Irrigated.		Unirrigated.	
Chahi	Nahri I	Sailab	Barani
Jhallari	Nahri II	Dagoba	Maira
Shahnahri	Abi		

and the usual uncultivated and uncultivable classes.

Chahi.—Land irrigated by lift from wells.

Jhallari.—Land irrigated by a water wheel lift erected on the bank of a stream or water course.

Owing to the existence of both Government and Private Canals and the radical difference in the method of assessment followed for each class, a distinction has been drawn in classification, and the lands irrigated by the former have been returned as Shahnahri. These are assessed in their unirrigated aspects and pay canal rates in addition to the fixed assessment, while private canals or Nahri lands are assessed at lump wet rates.

Shahnahri.—Land irrigated by State Canals.

Nahri.—Is the term applied to lands irrigated from Private Canals in contradistinction to Shahnahri.

Nahri I.—Nahri I again describes superior land which ordinarily appears to bear two crops a year or cane.

Nahri II.—Nahri II is inferior soil usually single cropped.

Abi.—Land irrigated from springs, torrents, etc.

Sailab.—Land flooded or kept permanently moist by rivers.

Dagoba.—Land benefitted by occasional freshets in hill-torrents or by rain water from the up-lands above or which gets occasional irrigation from private canals but has no share in such works.

Barani.—High lying tracts much denuded or cut up by drainage are distinguished from the richer unirrigated lands on the lower levels and sometimes nearer the village sites. The former are classed as *Maira*, the latter as *Barani*.

Chahi and Jhallari Lands.

Classification of Land.—Well cultivation which is of considerable importance, differs largely in each tahsil and in some cases even by assessment circles. The Swabi and Mardan Chahi lands are by far the most valuable in the district. Tobacco and maize is the chief crop. Tobacco for snuff is the highest form of tobacco culture and is only sown on selected wells. Due to the extension of the canal irrigation the spread of well cultivation is decreasing. All the irrigation wells in the district are of the Persian-wheel variety.

Charsadda Tahsil.—In the Doaba Circle of the Charsadda Tahsil, the Chahi area is negligible. In the Sholgirah, the Chahi and

CHAP. II-A.

Agriculture.

Chahi and Jhallari Lands.

Jhallari areas are found mostly near the villages of Turangzai and Umarzai. In Shahnahri Lower I Circle, Chahi lands lie in the villages of Utmanzai, Razzar and Charsadda along the river bank. Jhallari lands are found along the Bubak Kandah in Turlandi and Bubak villages.

Mardan Tahsil.—In the Baizai and Kamalzai Circles, the Chahi areas lie along the banks of the Kalpani, Gaddar, Makam and Balar drainages. The Kalpani flows practically throughout its length in a very deep bed so the area along its banks where wells can be profitably worked is very limited. In Sadhum the Chahi lands are found all along the banks of the Makam nullah and the Narai Khwar.

The wells on the banks of Gaddar are of very fair quality, the water level is near the surface and the lift is easy. The Chahi lands in Kassimi on the banks of Kalpani are good, while in Kattigarhi and Saidabad they are inferior. The Jhallars are on the Gaddar in Bilandi and Jamalgarhi, and are just as good as the wells. The Chahi lands in Sadhum are superior, because these lie close around the village site, the depth to water is not great and the lift is easy. The Chahi areas in villages like Bazar and Rustam are probably second to none in the district. The percentage of maize grown is enormous and the crop is of very fine quality. Tobacco is also a favourite crop, and of a very superior variety. Jhallari land along the Makam are inferior to the Chahi lands. Heavy floods are of frequent occurrence during the summer months when the maize crop is on the ground. The Jhallars are sometimes carried away or alternately the site silts up and excavation has to be carried out before irrigation can be resumed. The supply from Jhallars is therefore rather precarious in *kharif* when regular irrigation is most urgently needed.

In Garhi Daulatzai the Chahi lands are very valuable. In Kamalzai Janubi Circle, the Chahi lands in Hoti and Mayar are only valuable on account of the proximity of the Hoti market. In Toru the wells are not good except close to the village. The Chahi lands on the left bank of Balar in the villages of Gidar, Gumbat and Kandar have been threatened with water-logging since the construction of the Maira Branch of the Upper Swat Canal.

Swabi Tahsil.—Fifty-six per cent. of the area irrigated by lift is in the Swabi Tahsil where well irrigation is a special feature. In the Bolaknamah Circle, the Chahi land is for the most part of excellent quality, but lighter than is usually found on well lands elsewhere in the tahsil. Practically no snuff tobacco is grown, because the circle lies farther from the hills, and it costs much for the carriage of goat and sheep manure. In the Kinara Darya Circle, the Chahi lands lie close round the village sites and with the

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heavy manuring practised, the quality of the soil rapidly improves. The Chahi lands in Maira Circle are slightly inferior to the Jaba lands. In the Maira Circle the water level has risen considerably in a number of villages since the introduction of canal irrgation. In the Koh Daman Sadhum Circle, the Chahi lands are all within easy distance of Shewa, and are mostly mortgaged with Hindus and others from Shewa which in itself is a proof of their superior quality. The area under tobacco is enormous.

Nowshera Tahsil.—The Chahi lands round village Pirpiai, etc., which lie close to the village site are excellent, but there is a high proportion of outlying wells which are distinctly inferior. The soil is not very fertile, and is frequently sandy and shallow, due to drainage scour from the uplands to the south. In the Kinara Darya Circle, the best Chahi lands lie round Nowshera Kalan. These are on the edge of the Cantonment and are really valuable. The land in the vicinity of Kandar is inferior. On the left bank of the river east of the Kalpani the Chahi lands are situated in a narrow 'Kas' between the ridge, which marks the termination of the slope from the Sar-i-Maira and the bank of the river itself. These, while not so favourably situated as those in Nowshera Kalan, are still superior to those on the right bank of the river. The latter are generally rather inferior. In the extreme east, the soil is stony and shallow, due to scour and floods from the hills in the south and the crops grown are definitely poor. In the Nilab Circle, there are 204 acres of Chahi lands in all. The Chahi lands are situated almost entirely in the villages on the river bank. Of the whole area 81 acres lie in Jabbi. The best Chahi lands are in Jabbi and Thoa-Gharibpura villages where the soil is a light loam but firm. Elsewhere it is usually sandy and not fertile. Practically everywhere the well lands have been reclaimed from ravines at considerable expense. The area irrigated per well is the smallest in the district, due to the insecurity of the water-supply.

Peshawar Tahsil.—In the Koh Daman Michni Circle, the Chahi lands are practically confined to three villages, Kafur Dheri, Sufed Sang and Shahi Bala. The soil in the well area is on the whole excellent and the supply of water appears to be sufficient. No very rich crops like tobacco or sugarcane grow well. The well areas in other circles are not so important.

Abi.

Charsadda Tahsil.—In this tahsil the abi area is negligible.

Mardan Tahsil.—In this tahsil, 90 acres abi area lies mostly in Babozai and Shamozai villages and is irrigated from springs which are the sole source of water-supply for these villages. The supply is precarious and though the land is of excellent quality and in both cases adjoins the village site, cropping results show that the water is often short. The abi lands in Sadhum Circle, lie

mostly along the Makam in Hamzakot, Naudeh, Charguli, etc., and are of the very first quality. Irrigation is done by cuts from the Makam, bands are easily made and the supply of water is plentiful. The maize and sugarcane here are particularly fine and the cropping is equal to the best Nahri I standard in Charsadda. The abi area in Bharoch where the supply is from a spring under the hill is not so good. CHAP. II-A. Agriculture. Abi.

Swabi Tahsil.—In this tahsil there is a small abi area which lies in Kiara village and gets irrigation from a spring in the so-called Dadar Darra, close by the village site. The flow is fairly reliable and increases in summer when water is particularly needed for irrigation. The entire area now classed as abi in Jabba Circle lies in one village, Maini. The Kotha and Topi springs have been dry for the last eight or nine years. The flow reappeared in 1929. The abi land in Maini is excellent. The spring called " Oba Sarhad, " is picturesquely situated in a miniature glen in the Ajmir range. The site where the water issues from the hill is high above the village and the whole channel is at a high level so that a good command is obtained. The flow is copious and much more land could be brought under irrigation if it were not for the dissensions of the owners over its distribution and for the Likai Vesh system. No cane is grown on the abi land in Maini.

Nowshera Tahsil.—In this tahsil some abi area lies in three villages on the Grand Trunk road in the extreme east, Narai-Naudih, Nihalpura and Kund. The water is raised from the Loe and Narai Khwars by masonry dams. The Narai-Naudih dam, which was built originally by the Sikhs, had breached badly and was rebuilt at the instance of the Settlement Officer with a Government grant by which the supply has been improved. The supply is fairly copious and some sugarcane can also be grown, so that these lands are valuable. The bulk of the abi area is in Jallozai village. The supply is fairly satisfactory and has been much improved by a masonry channel constructed as a present to the village by General Barrow, when he commanded the Peshawar District. The abi area in the Khwarra Circle is poor and the supply very exiguous.

Peshawar Tahsil.—The abi area in Pir Bala village gets a supply from springs in the Narai Khwar. The land commanded lies all round the village site and the supply for irrigation is now copious. Of the abi area in the Koh Daman Mohmand Circle the best land is that irrigated by water raised from ravines by masonry or shingle dams. In Matanni, Adezai, Azakhel, etc., such lands are particularly good. The area irrigated by karezes is much less secure.

Charsadda Tahsil.—The construction of the Upper Swat Canal has in fact changed conditions here throughout the whole of the Shahnahri.

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Shahnahri Upper Circle. An extension of the Abazai Branch across the Jindai Khwar, has brought under irrigation an increasing area in the Maira of Tangi and Abazai villages.

In the Shahnahri Lower I, the soil is extremely fertile, irrigation is fully developed and the tract is protected from the danger of water-logging by the slope of the country and the existence of a series of splendid natural drainage levels. From the farming point of view it is probable that this is one of the most favourably situated tracts in the whole of the North of India. The Shahnahri Lower II Circle lies at the bottom of the slope before the country rises again to the Nowshera border. The Bubak Kandah is the only drainage which pierces the high bank south of Utmanzai and the drainage of the whole eastern portion of the canal tract is towards this outlet. As a result all the 10 villages of which the circle is comprised have deteriorated, some to a serious degree, and in the recent Settlement, this circle was formed to enable the assessment to be graduated to meet the changed conditions.

Mardan Tahsil.—The canal irrigation has proved highly successful over large parts of the Baizai Circle. The central parts are very broken and here the soil is shallower and less fertile. As tenants become available in sufficient numbers however, there seems to be no reason to doubt that irrigation all over the tract will in the end prove increasingly sucessful. In the Sadhum circle, 5,209 acres mostly in the south-west have come under irrigation from the Upper Swat Canal.

The area commanded here resembles Baizai—a high lying arid plain much cut up by torrent beds draining from the hills. Between the Makam and the Narai drainages the soil is level and of very fair quality and here irrigated cultivation up to date is more successful than elsewhere in the circle. Tenants are still unfortunately scarce. In the Kamalzai Shimali Circle, the irrigated lands from the Upper Swat Canal lie high and are naturally protected from the danger of water-logging from which the Lower Swat Canal area, even in this circle, is not free. The area irrigated by the Lower Swat Canal is rather uneven. In the west it is on the whole excellent. Along the line of the Murdara drainage a certain amount of deterioration has set in but the damage is not yet extensive. On either side of the Kalpani, especially to the north of the circle, the area is somewhat broken and the soil inferior. In the east water-logging is in evidence to some extent in almost every village.

The cropping on the Lower Swat Canal in this tahsil differs from Charsadda especially in the matter of cane, which is here of inferior quality. Maize is the most valuable staple here and wheat is next in importance in the usual rotations. In the case of the

Shahnahri land in Kamalzai Janubi Circle, the Settlement Officer's remarks are :— CHAP. II-A. Agriculture.

(a) " The Lower Swat Canal irrigation in the north of the circle. The entire area here is heavily water-logged and relief should have been given before. I have brought the condition of this tract to the notice of Government separately and have recommended that a drainage programme be undertaken immediately with the object of reclaiming the lands which have gone out of cultivation. Shahnahri.

(b) The irrigation from the Maira Branch of the Upper Swat Canal in the south. The soil is very inferior here and the cropping on the lands which have so far come under canal is wretched. At the foot of the slope below the Sar-i-Maira, in the level belt along the banks of the Balar and the Kalpani, heavy swamping has resulted already—ten years after the Upper Swat Canal was opened for irrigation.

Unless vigorous measures are taken here, very serious deterioration is inevitable. Protective measures should be easy too ; at the moment the urgent need is to complete the construction of the water-course so that surplus water not required for irrigation can be discharged into the Balar and the Kalpani."

Swabi Tahsil.—An area of about 30,000 acres have come under irrigation from Upper Swat Canal. Most of the Shahnahri lands in this tahsil are in Bolaknamah and Maira Circle. The remarks of the Settlement Officer in the Assessment Report of this tahsil are :—

" Much of the land now classed as Shahnahri is either old well land or what was previously the best barani land. The soil is, therefore, of excellent quality but shallow with a sandy substratum. The Indus Branch has been carried along the brow of the Sar-i-Maira. Owing to the loose porous nature of the soil, seepage is very heavy and swamping is threatened in all the alluvial country below in consequence. The water level in the Tordher and Manki wells has risen rapidly since the construction of the canal and in many wells the water is now almost level with the surface of the ground. In the Maira Circle, several branches of the U. S. C. have been carried on to the high land around the brim of this basin. The soil is sandy and loose in texture and the slope to the line of the central drainage rapid. Seepage water from the canal channel and waste water from the irrigated fields pour towards the lower levels in the centre, with the result that extensive deterioration has already occurred in all the villages along the drainage line. The character of the existing canal cultivation is also very uneven. North of the Balar and well away from the drainage line, it is quite excellent though maize and wheat are the chief crops grown and there is very little cane. Much of the land which has come under irrigation here is old well land. Southwards conditions rapidly deteriorate, and towards the bank of the Balar, there is nothing. South of the Balar a line of swamp in most villages marks the point where the slope from the Sar-i-Maira decreases and the country flattens out towards the drainage. On the slope of the ridge itself, there is not much positive deterioration but the cultivation here is very slovenly and ineffective. Tenants

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Shahnahri.

are not to be had and the existing population is quite insufficient to keep up intensive cultivation on the wells—there are wells in almost every village on the lower levels—combined with the less intensive but still laborious cultivation of large areas of canal irrigated land. As in Bolaknamah my opinion here is that the Upper Swat Canal should be turned into a *kharif* channel only, until such time as adequate arrangements have been made for drainages in this tract."

Nowshera Tahsil.—Kabul River Canal irrigation is all on the right bank of the Bara. There are about 2,500 acres of inferior cultivation in the swamped tract, and to ease the inhabitants of this area, the burden of assessment in the recent Settlement was increased on the superior villages. The area irrigated by Jui Zardad lies in the extreme north-western corner of the Chahi Nahri Circle on the left bank of the Bara. The land is all good but the supply is not plentiful. The Jui Sheikh Shahnahri area also lies on the left bank of the Bara. The supply is somewhat uncertain here though the land is first class. West of the Mardan road along the Murdara drainage which forms the boundary here with the Mardan Tahsil, the area is distinctly inferior. Kalar crops up here and there almost all over the area and there has been a considerable decline in cultivation since last Settlement in consequence. East of the Mardan road, on the other hand, along the banks of the Kalpani the land is excellent. The whole area, however, lies at the very tail of the canal and there are complaints about shortage of supply in consequence. East of the Kalpani irrigation is from the Maira Branch of the Upper Swat Canal. This is very unequal, and on the whole, thoroughly inferior. To the east of the high maira, in Misri Banda—there is no irrigation east of this village—is very broken poor land. Westwards in Zara Miana, etc., better progress has been made, but there is little cropping of the best class anywhere. Mr. F. V. Wylie in his Assessment Report says :—

"The people have become discouraged in the matter of taking canal water, and if the assessment is allowed to remain at its present figures, it may be some inducement to the owners to preserve. As I have already noted in discussing the Shahnahri rate to be imposed in the Chahi Nahri Circle, I regard the question of the pitch of Land Revenue Assessment on Shahnahri land as a matter of more or less theoretical interest. If irrigation prospers in this circle, Government will always be able to take its fair share of the increased profits through the medium of water rates. These, as they can be altered by simple Gazette notification, provide a much more flexible method of adjusting the demand than the cumbrous procedure of Land Revenue Assesment."

Peshawar Tahsil.—The area irrigated by the Michni Dilazak Canal is excellent in the Koh Daman Michni Circle. The owners are Sar-i-Warkh and take water almost at will. The sugarcane grown in Killa Shah Beg and Zormandi is second to none in the district. Conditions on the Kabul River have completely altered

since the Settlement of 1895-96. The canal is now in the control of the Irrigation Department and the supply is as certain as that on the other state canals of the district. The area under this canal here is not so good by comparison. Much of the land is rather sour and round Shahi and Patwar there is a considerable swamped area where cultivation is inferior. In the Kabul Nahri Circle, the area irrigated from Kabul River Canal is all of the best class. The Jui Sheikh and Jui Zardad areas lie low and the soil is in places sour and swampy. In the Bara Circle, the Shahnahri area is all first class and lies close in to Peshawar City. This land is particularly productive. With a copious supply of water they are able to grow quantities of fodder crops which are cut green for sale in the City. CHAP. II-A. Agriculture. Shahnahri.

Sixty-five per cent. of the canal irrigated area of the district receives supply from Government Works. As regards extension of irrigation to new areas, the simple rule, for the future, will be as follows :—

At the quadrennial revision of the Jamabandi, for the existing rate the circle or village irrigated rate shall be substituted on all land which has come under irrigation since the last Jamabandi was prepared. If, on the other hand, irrigation has been withdrawn for any reason over a considerable area and it becomes necessary to revise the assessment, the circle or village barani rate will be substituted for the irrigated rate.

In the Charsadda Tahsil, the area between the Subhan Khwar and Khiali River, which is known as the Doaba proper, is a rich alluvial tract practically every acre of which receives copious irrigation from private canals and is intensively cultivated. Swamping occurs here and there in depressions, but the tract must be considered as one of the richest in the whole province. The island between the Khiali and Abazai Rivers is an alluvial tract similar to the Doaba proper. In the centre of this area a belt of villages has suffered somewhat from destructive inundation by the river and the soil here is shallower and less fertile. The areas between the Khiali and Adezai Rivers, on the left bank of the Abazai River and below the old high bank are rather similar to the Doaba. Nahri I and II.

Peshawar Tahsil.—Crops in the Nahri area of the Koh Daman Michni Circle are definitely not up to the Charsadda standard. There is a distinct tendency to Kallar in the present area and the Kabul River water is well-known to be less fertilizing than water from the Swat River which deposits a valuable silt. The percentage of double cropping on Nahri land in the Darya Urar Par Circle is much lower than in Doaba and Sholgirah Circles in the Charsadda Tahsil. The average cropped area for the cycle of selected years is also considerably lower than the same figure for the whole period

CHAP. II-A. Agriculture. Nahri I and II.

since Settlement. In the Kabul Nahri Circle, the Nahri land is, on the whole, excellent. The soil in the Kasba Bagram Circle is perhaps some of the most fertile in the Peshawar District. It receives the Bara silt, well-known for its fertilizing qualities, and nightsoil, etc., from the city has been applied to it probably for centuries. The only inferior land in the whole tract is to the north-east, where between the city wall and the so-called Makri Godown is a small swamped area. This is however for the most part out of cultivation. The soil in the area inundated by the Bara River water is probably the most fertile in the Peshawar District.

Forty-four per cent. of the total cultivated area of the district is unirrigated.

Sailab.

About 1·6 per cent. is Sailab, the greater part of which is in Charsadda Tahsil. In the Doaba and Sholgirah Circles the soil is inferior, while elsewhere it is superior and of the first class. Both in Mardan and Swabi Tahsils it is not so extensive, and is in some villages sandy and inferior. In the Nowshera Tahsil, it is not so rich and is small in area.

Dagoba, Barani and Maira.

Owing to the extension of the canal irrigation, the better unirrigated lands have all come under irrigation. There are some tracts which the canal irrigation has not yet reached or which cannot be commanded owing to the high level of the land. In the Charsadda Tahsil, the Dagoba lands lie along the border and might well be classed as Barani lands. The unirrigated Barani and Maira lands are of good quality as most of these lie scattered in and out among irrigated lands. In the Mardan Tahsil, generally the unirrigated lands are superior except in Kamalzai Janubi, where the bulk of the Barani land lies in the south on the Sar-i-Maira lands which are composed of inferior and sandy soils. In the Baizai Circle along the foot hills, there is the usual belt of stony cultivation, but this is in almost every village immediately succeeded by level stretches of the very best loam. The best wheat in the Mardan Tahsil is grown in the Utman Khel area and in other villages immediately under the hills in the extreme north of the tahsil.

In the Swabi Tahsil, the Barani lands are good except in Koh Daman Sadhum Circle, where the unirrigated lands are inferior. Maira lands are usually poor, sandy and light.

In the Nowshera Tahsil, Dagoba is a special class due to the system of training flood water on to the land. The remaining unirrigated classes of land are not so rich.

In the Peshawar Tahsil, the Dagoba lands are not inferior to the Nowshera lands, as the same system of training floods by special cuts by a series of shingle 'bands' is in practice. The remaining unirrigated lands are good and rich.

CHAP. II-A. Agriculture. (b) Agricultural Year.

For the purposes of agriculture the year starts from the 1st of 'Har' (16th June), while for the revenue records it begins on 1st October (Assun). In Har all tenancies commence and terminate, agricultural partnerships are formed and mortgages revised. The following agricultural calendar shows the normal course of agricultural operations in the district :—

Month.	Sowing of	Harvesting of	Other work done.
Har (June-July) ..	Maize, chari, moth, bajra.	Tobacco, melons, cucumbers, onions and other vegetables.	Some ploughing is done, wheat is threshed and garnered.
Pashakal (July-August).	Maize (or ghat jwar) mash (mai), peas (mattar).	..	Ploughing is done, wheat is threshed and garnered.
Bhadron (August-September).	..	..	Ploughing for Rabi harvest and weeding.
Assun (September-October).	Wheat (ghanam), barley (orbashe), mustard (sharsham) and shaftal.	Cotton (pumba), vegetables and chari (nari jwar).	..
Kattak (October-November).	Sowing for Rabi crops still goes on.	Picking of cotton (pumba) and chilli, maize, moth, mash, arhar.	..
Maghar (November-December).	..	Pressing of sugarcane.	Should rain fall seasonably some good lands which have yielded an autumn crop are sown with spring crop.
Poh (December-January).	..	..	There is a little field work done, pressing of sugarcane and Kharif threshing continues, Rabi crops irrigated and ploughing for Kharif crops.
Magh (January-February).	..	Shaftal (January to June).	Ditto. Ploughing goes on.
Phagan (February-March).	Sugarcane (ganai), melons, cucumbers, onions and other vegetables.	Peas (mattar) ..	Ditto.
Chet (March-April) ..	..	..	Ditto.
Bisakh (April-May) ..	Tobacco (tambaku), rice (shole) and arhar.	Barley, mustard, gram, wheat (especially Pusa No. 4.)	Moth for fodder is sown.
Jeth (May-June) ..	Cotton (pumba) and moth.	Rabi harvesting completed, tobacco.	..

CHAP. II-A.

Agriculture.

Agricultural Operations.

Ploughing.

The general name for plough in this district is " Yawe " and there is only one local type of plough, though some are made heavy and others light to suit different soils. Its upper portion is generally constructed by the village carpenter of Tut (Mulberry) or Kao (Khone) wood and the lower portion of Palosa, Tut or Ghaz (Tamarisk). The Palah or share is made by the village blacksmith. Some ploughs of modern type are also used for barren and heavy soils. Straight ploughing is generally done, the furrows are straight and parallel, but where farmers have ploughs of the modern type, furrows may be circular. The whole plough is not made of one piece of wood, as in other parts of the country, the thin upper part or shaft is separate from the thick lower part which bears the strain of the load. The bullocks pull the yoke to which the front end of the plough beam is attached. The plough does not invert the soil like the mould-board of the English plough, nor would it be an improvement, if it did so, for the agriculturist here wishes merely to pulverize his land without exposing it more than he needs to the drying influence of the air. Moreover, deeper ploughing means heavier work and requires stronger oxen. The fields are divided off in portions by preliminary lines, and in turning up the intervening space the plough always turns in narrowing circles from right to left. The ' Phala ' goes into the soil to a depth of about three inches the first time of ploughing, five inches the second and seven or eight inches the third. A plough can do five to six kanals a day on the first ploughing, and six to seven kanals on the second, when the land has been ploughed once, the second time it is usually ploughed crossways.

In the canal irrigated areas ploughing is done three to four times, on well lands thrice and in unirrigated areas five or six times. It is generally done five to six times for sugarcane, three times for wheat, twice for barley and maize, once for mustard, moth, etc. The light sandy soils require very little ploughing. No ploughing can be done unless the land has been first moistened by rain or by artificial irrigation. When the rain falls at favourable times, for the Rabi sowings, it is very common for neighbouring tenants on unirrigated tracts to join their friends in helping to plough each other's land and several pairs of bullocks sometimes as many as nine or ten pairs follow one another, each ploughing one furrow inside the preceding pair.

Rolling and Levelling.

After ploughing, the land is usually smoothed down with a heavy wooden squared beam called the ' Mallah,' dragged by a pair of bullocks, the driver of which stands on the beam. This is partly to break clods and pulverize the soil and partly to consolidate the surface with a view to the retention of the moisture in the soil. Generally in irrigated land for every crop, each crop is followed by one rolling. Unirrigated land is always rolled as soon as it is

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Rolling and Levelling.

ploughed, otherwise the moisture, on the strength of which the ploughing was done, will be lost by evaporation from the soil, and the seed when sown will not germinate. Neglect to carry out this precaution often results in much of the field sown lying completely bare for the rest of the season. After the sowings are done, the land may be ploughed and rolled once more to cover over and press down the seed. Where the land is new or where cultivation is being extended, the land requires levelling by the removal of earth from one place to another. This operation is known as 'Ghakhawar,' it is done with the aid of an instrument called the 'Ghakhawar,' which is a screen of wattles with a rake at the bottom. It is pulled by bullocks, and guided by a man in much the same way as a plough. This process is also sometimes used to remove earth from one part of a field to another, so as to get a fresh stock of soil and so improve the production of the field. The last operation of all is done to divide the land for greater convenience for purposes of irrigation into small Bari or Patti, by the construction of ridges of earth on the edges of the field. In this operation the soil is raised about six inches by two men working at the instrument known as the 'Panjakhai' which is a large wooden rake; one man holds the handle and the other pulls a string attached to the handle at its lower end where it joins the rake. These Baris or Pattis are usually of one-eighth or one-sixth of an acre, and sometimes even larger.

Sowing.

The sowing times of different crops are given in the agricultural calendar. The grain used for sowing generally comes from the previous year's crops; in the event of this being exhausted, it is necessary for a fresh stock to be either purchased or taken on loan. Very often the landlord lends the seed to the tenant, against the harvest without interest, but in cases where the landlord is also a money lender, he lends the seed on heavy interest. Usually the zamindar tries to get seed of good quality, up till recent years in order to encourage and introduce different improved varieties of wheat, the Agricultural Department has distributed throughout each tahsil a certain amount of selected wheat for seed free of cost. But now it is issued at the ordinary price. In almost the whole of the district the sowing is done broadcast and very seldom by drill (Nali). In unirrigated areas if the seed is not put in before a moderate degree of moisture has disappeared, it will not germinate. The stiff soils dry quickly, more especially if they have a sandy stratum below. More seed is sown when the ground is dry than when it is moist, and more when the sowing is late than when it is done at the best season. Less seed is sown in sandy soil than in firm land.

Sugarcane is grown from seed canes, and some crops such as rice, tobacco, chillies, and onions are first raised in nurseries (Buzghale), and afterwards transplanted.

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Fifty maunds an acre is the usual seed rate for cane. It might be recorded here, that the Agricultural Officer, N.-W.F.P., has recently definitely proved that cane can be grown from the immature green tops, even more successfully than from sets of ripe cane. Once the Charsadda growers adopt the new practice, there will be a considerable saving. At present the green tops are either fed to the cattle or carried away as wages for stripping the cane.

The usual quantity of seed used in sowing per acre of land is given below for the main crops :—

Wheat	..	..	20 to 25 seers.
Barley	..	..	Do.
Maize	..	..	16 to 20 seers.
Sarshaf	..	..	3 to 4 seers.
Jowar	..	..	25 seers.

Manuring.

The manure used consists of house refuse, cattle dung, the droppings of sheep and goats, old straw, etc., which is rotted by keeping, ashes and earth salts from old 'Dheris' or inhabited mounds of former days. The manure available for cultivation is collected in heaps inside or around the village abadi. Each shareholder has his own heap. Every morning the cattle droppings not appropriated to make fuel cakes, are carried out with the other house sweepings, and refuse litter, and thrown on to the house-heap. The refuse of non-proprietor's houses is brought into use by the owners and either collected in their own heaps or put on the refuse heaps of their respective patrons. From these heaps the manure is usually taken out to the fields in carts, or on bullocks. When taken on bullocks a very wide, open, shallow sack 'Bora' is used, which is carried on the back of the animal. The fields lying near the village sites are naturally high or are usually raised above the surrounding soil and so get manured by natural drainage and as they have for many years been used as natural latrines by the people.

The irrigated lands get the bulk of the available manure. The manure is first thrown on the ground out of the sacks, and then spread over it with the Jandra (Chari) or wooden spade. Manure is also put on to the fields after the crop has sprung up.

The quantity of manure used for different crops varies of course very considerably, and also depends on the means of the cultivator and the richness of the soil. Goat and sheep dung is the best manure for tobacco and is said to improve both the colour and the flavour of the leaf. As much as 300 donkey-loads is sometimes put to an acre. Sometimes the owners of flocks are induced to place their animals in the fields prepared for tobacco, in return for special payment or for permission to graze on other areas free of charge.

Sugarcane also requires a great deal of manure, and is given earthen salts manure (Khakshora) from old 'Dheris' which contain nitrogenous salts. For wheat and barley the usual practice is to put down the manure in January, just as the crop is coming up. CHAP. II-A. Agriculture. Manuring.

Fields of cotton, chillies and vegetables are also manured to some extent, *i.e.*, a handful of manure is placed at the root of every plant.

Some sort of fencing is generally put up to protect fields which adjoin a frequented road or open space near the village. The chief paths near the well leading to and from the well, are also fenced on either side. The fences are usually made of bushes and boughs of thorny trees or any other material available. Arhar is frequently grown around the cane fields as a hedge, much in the same way as *san* is grown round the maize crops. Fencing.

There are many noxious weeds in the district and the crops on irrigated areas require frequent weeding. Weeding.

The weeding of the following crops is usually done more than once :—

Sugarcane	..	2 Besides this chari (Tallai), *i.e.*, earthing up is also done.
Maize	..	2
Chillies	..	1
Tobacco	..	2
Vegetables	..	2

Weeding (gôd) is done with a spud (ramba); for this operation some paid labour is necessary and in some cases the zamindars also help each other. Sometimes the maize fields are ploughed, to clear weeds.

In this district the watching of standing crops at night is not regularly done, owing to the blood feuds of the Pathans. In some areas a watchman (Kakhai) is set to guard standing crops to prevent thieves from cutting the green crops for fodder, and also to keep the cattle away from the crops. In the case of fields of vegetables the watching is done by putting up scare-crows in the form of sticks with clothes on them. In hilly areas to save the crops from jackals sometimes a trap (Kurkai) is set to catch wild animals. But on the whole little damage is done by wild animals. Watching

Cotton and chillies are picked by hand, but all other crops are reaped with the small sickle (Lore). It resembles the English sickle in shape, but is serrated like a saw, the teeth bending backwards. The sickle is sometimes used to perform surgical operations such as branding or castration on cattle, by making the metal red hot. Reaping.

The work of reaping is done in a bending position. This combined with an advancing motion makes it a laborious task;

CHAP. II-A. Agriculture. Reaping. even at short stretches both hands are employed, one holding the sickle and the other the crop to be cut. The work therefore is usually done by able bodied men, though women and children can help, and where custom permits women too work in the field. Ordinarily the autumn harvesting is done by the cultivators themselves assisted by their friends or by village menials. The *rabi* crop however in tracts extensively cultivated is more than the villagers can manage by themselves, as the harvest has to be reaped within a reasonably short time. Much of the wheat reaping is therefore made over to hired reapers, who are paid in kind or cash. The reaper can cut on the average about two kanals in a day and gets from 5 to 7 sheaves in every hundred. The cotton is picked by women who proceed to the work in large bands. There are usually 9 or 10 pickings when labourers are employed. During these pickings they receive about one-sixth of the produce for their labour. A very similar method of payment is employed in the case of chillies, and the cost of the labour for picking is also the same, *i.e.*, one-sixth. Ratooning cotton is also cut with the sickle, but it is very rare. When it is desired to rotate the crop, the cotton roots are dug out with the spade. In the case of sugarcane the green tops are given as wages for stripping the cane.

Threshing. Crops when reaped, are gathered into stacks which are afterwards taken to the threshing ground (Darman). These are left to dry as far as possible and to the extent that time permits. The sheaves are untied, laid in a circle and trodden out by the feet of cattle driven round and round on the threshing floor. In some places wheat and barley is threshed out by means of large bundles of thorns which are weighted with stones and dragged over the grain by a pair of cattle, which are driven round and round, commencing from the outside of the circle and working gradually inwards. The number of cattle employed varies according to the quantity of the crop to be threshed, and also to the extent to which the zamindar is able to obtain the animals from his co-cultivators. Big zamindars carry out the threshing by 'Ashar.' The cattle and labour is free of course, only the helpers are entertained for that day and night.

The majority of crops (including rice, jowar, sarshaf, etc.) are threshed by cattle, but when the amount is small, it is often beaten out by hand with flails. In the case of maize the cobs are stripped by women and children, and are dried and then beaten out by sticks. *Til* is held upside down and shaken by hand.

Winnowing. When the straw is entirely broken and the grain has been separated, the chaff is tossed into the air with a pitchfork (Khakhai) and then further cleaning is done by shaking the grain and fine chaff still left in the winnowing basket (*chaj*) held up aloft in a man's hands, above his head to catch the breeze. In the month

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Agriculture.

Winnowing.

of June when the spring crops are being threshed, there is generally a hot wind blowing at some part of the day, which helps the process and the hotter and fiercer the wind the quicker the work is finished. The winnower is usually a Shah Khel or a man of a low caste, but the villagers sometimes do the work themselves.

Storing.

After the winnowing is complete, if the crop has been grown by a tenant, the owner's and tenant's shares are separated off at the threshing floor, and the dues of the village artizans are paid at the same time. The beggars who are generally present at the time are given small portions of the grain and straw. After this the grain is taken to the house, and in the case of big land owners to the granaries (Khambas) constructed of a wooden framework, plastered with mud, in which the grain is stored in bulk.

Carting.

The ordinary work of the agricultural year under the simple system of cultivation does not keep an average peasant occupied for the whole twelve months. In most of the villages of the Mardan Sub-Division and Nowshera Tahsil the middling zamindars have carts. In these carts manure is carried from the village to the fields, these are also used for the carriage of grain ; as soon as the zamindars have done their harvest work, they and their cattle are free for extra work. They are frequently engaged on hire. Extension of railway and introduction of lorries have largely superseded cart hire as a means of livelihood, but still there are many villages such as Hoti, Mardan, Shahbazgarah, Nowshera Kalan, Tor Dher, etc., and near the metalled roads everywhere, from which carts are constantly let out on hire. The carts are of the same type as those in use in other districts and in the Punjab.

Marketing.

The district is on the whole well found with markets. There are important bazars at Charsadda, Tangi and Shankargarh and also in all the large Hashtnagar villages. Charsadda with Prang forms a considerable town with a population of almost 22,000 souls. In the Mardan tahsil, Hoti is the central market for the whole tract. The town has been raised to a municipality and has a population of about 24,000 persons. It has an extensive trade, especially in cloth. Most of the agricultural produce of the tahsil is marketed here and all the existing roads radiate from it as a centre. Lund Khwar from which a considerable trade was formerly carried on with Swat, has declined by comparison. With the construction of the road and the railway the chief trade with Swat now passes direct to Hoti. Rustam has a considerable bazar and is the main entrepot for trade with Buner. Takht-i-Bahai has a good flourishing bazar and a market at Hathiyan has a considerable sale of *gur*. The most important bazar in the Swabi Tahsil is at Topi which is the entrepot for trade with Gadun country. There are bazars at Zaida and Tor Dher also, yet a

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Agricutlure.
Marketing.

considerable portion of the produce is exported either to Hoti or *via* Jahangira railway station, across the Kabul river in Nowshera Tahsil. To some extent marketing is also done at Garhi Daulatzai and Akora as well. In the Nowshera Tahsil, in addition to the two large cantonments at Nowshera and Risalpur, there are considerable bazars at Akbarpura, Pabbi, Nowshera Kalan, Akora and Khairabad. Marketing in the Peshawar Tahsil is done almost entirely in Peshawar City. There are no important bazars in the villages. The combined population of Peshawar City and Cantonment is 121,866 persons. This supplies quite exceptional facilities for marketing agricultural produce. It may be noted also that the city and the Cantonment lie almost in the centre of the tract and are therefore equally accessible from all directions.

Rotation and system of cultivation.

The following account describes the system of cultivation and the extent to which the rotation of crops is generally practised in the district. The system of course differs by tahsils and to some extent by assessment circles. In the Doaba and Sholgirah circles of the Charsadda tahsil, the cultivators are inclined to cultivate the inlying village land more intensively; and maize, shaftal, sugarcane, rice and pulses, are typical rotations. The outlying fields, which are almost as rich, receive less attention, the carriage for manure being greater; maize, wheat, shaftal, maize or cotton, shaftal, and wheat are the rule. In the Shahnahri Lower I Circle the popular rotations are maize, shaftal, sugarcane, cotton, maize. Where labour is short or sufficient manure not available, wheat, maize, cotton and shaftal are the standard. Only in rare cases wheat follows wheat for several years in succession. The Shahnahri Upper Circle promises to develop along exactly the same lines as the areas irrigated from the older canal. It is interesting to notice that, judged by the cropping, the Upper Swat Canal area has almost reached exactly the same stage of development as the Lower Swat Canal had in 1895. The cropping on all canal irrigated areas in the tahsil is similar. The farming style of the Doaba Sholgirah has been reproduced on the State Canals, as the people knew and understood this type of cultivation only. The differences which exist appear to be due to the supply of water available. On the State Canals the supply is sufficient but regular; on the private canals there is practically no limit to the available supply, while water-logging is now prevalent.

The choice of rotation appears to depend chiefly on the question of the water supply available. The land will grow practically anything, if sufficient water is available and good drainage prevails. It is said that with the possible exception of the saline tracts in the south-east corner nowhere else in Charsadda are the crops chosen merely because the soil is supposed to be suitable for them.

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Agriculture.

Rotation and system of cultivation.

There is a general similarity in the type of cultivation on irrigated lands all over the Mardan tahsil. Maize and wheat are the chief staples and maize followed by wheat or barley is the most universal rotation. Where cane is grown the usual rotation is maize, shaftal, sugarcane, maize, wheat and so on. On the Upper Swat Canal area where tenants are still scarce wheat follows wheat for years in succession. On irrigated lands the *kharif* crop is relatively unimportant and consists mostly of jowar with smaller areas of maize, pulses and *til*. In the *rabi*, wheat, barley and rape are the main staples.

All over the Swabi tahsil there is a remarkable similarity in the type of cultivation. On wells the most usual rotations are tobacco followed by maize, or wheat or barley followed by maize. On Shahnahri lands maize followed by wheat or barley is the almost universal rotation. On barani land double cropping is not practised. In the Nowshera tahsil everywhere there is a marked similarity in the type of cultivation. In the Chahinahri Circle a considerable area is occupied by sugarcane and chillies. As regards grain crops—maize, wheat and barley are the chief and almost the only staples. The type of husbandry practised in the Peshawar tahsil varies in different circles. In the Koh Daman Michni and Darya Urar Par circles rotations on unirrigated lands tend to turn upon sugarcane; maize, shaftal, sugarcane, and so on, or rice, shaftal, sugarcane; rice and so on, are the typical series especially on land close in to the village site. In outlying areas the cropping is less intensive and rotations such as maize, wheat, shaftal, maize, or cotton, shaftal, wheat are usual. In the Kabul Nahri Circle, especially in the eastern parts, less cane is grown and pepper, wheat, maize, shaftal, pepper is a common order. In the Kasba Bagram Circle, the market gardening type of husbandry is the rule. Grain crops when grown are almost invariably cut green and sold for fodder. Sugarcane in this circle is always sold raw for chewing. The cultivation of vegetables for the city and cantonment market is a regular industry. In the Bara Circle maize followed by wheat is the almost universal rotation on Nahri land. Only the inlying areas are double cropped since the amount of water available for irrigation is limited, while the outlying areas from the village site are all single cropped bearing wheat, or barley year after year if the rainfall is favourable or if late floods come down the Bara making water available for irrigation. In the Koh Daman Mohmand Circle on irrigated land maize followed by wheat or barley is the almost invariable rotation. As regards the unirrigated soils, the Sailab and Dagoba classes are commonly cropped in the *kharif* with maize or jowar. On barani and maira land wheat and barley are almost the only crops grown.

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Agriculture.

Agricultural Implements.

Old.

Improved agricultural implements are practically unknown though a few of the larger and more enterprising owners have purchased the Raja Plough and other implements.

A pair of bullocks for plough, yoke, sirbandi (the rope or leather thong by which the shaft of plough is fastened to the yoke), Chakka (goad for driving), Mala (a heavy horizontal piece of wood dragged by oxen for smoothing the fields), Sickle (Lore), Hoe (rambai), axe, pick (kudali), Kahai (a small mattock), Chari (a wooden shovel), Yum (spade), Pinzahghakhai (a large and heavy wooden rake), Ghakhawar (a sort of harrow), Rashpel (shovel), Chaj (winnowing fan), Bora (Open sack of rough rope for carrying manure, earth, etc., on beasts of burden), pitch fork, (used for throwing up the mixed grain and chaff into the air to separate them), Doghakhai (pitch fork with two prongs, a rough wooden pitch fork chiefly used for lifting bundles of thorns in making thorn hedges).

Modern.

Rajah Plough.—This inverts and pulverises the soil and ploughs to a depth of 6 to 9 inches. It cuts a rectangular furrow about 4½ to 5 inches wide without leaving an uncut portion. One ploughing with the Rajah may be equal to three of the country plough. The first ploughing of the stubbles should always be done with the Rajah. It can be used for earthing up and ridging crops but not for sowing. A good pair can plough one acre in 8 hours with this implement.

Bullock Hoe.—An efficient and labour-saving implement for crops sown in lines at a suitable distance. It intercultivates the space in the lines, eradicates weeds and leaves a fine mulch to conserve moisture. Its use in the cane field has met with great success in reducing the cost of cultivation under good conditions. A man and a boy with a pair of bullocks can hoe 3 acres of sugarcane in a day of 8 hours, while the same area will require not less than 24 men to hoe with the hand hoe. Of course the bullock hoe will need 3 to 4 men per acre to hoe in between and near the sugarcane plants. The implement can also be used for subsequent ploughings and sowing seed. This implement is useful when larger areas are to be controlled. It can as well be used for ridging and earthing up.

Rajah Reaper.—Two good pairs and 12 men can reap 4 to 5 acres of standing wheat in a day of 8 hours with this machine, 12 men will be required to tie and remove bundles from the path of the bullocks. The machine is most successful where the fields are long with the minimum number of bands and channels.

Potato digger.—Worked by a pair of bullocks lifting about ¾ of the ridge and tossing the soil behind to expose the tubers. It does as much work as twenty men can do in a day.

Winnower.—A simple and efficient machine for winnowing threshed wheat, which saves the cultivator from the mercy of wind.

It requires 4 men to work the machine and is capable of cleaning about 30 to 40 maunds of grain a day.

Spring-tined Harrow.—After rain when the ploughed area gets hard and it is inconvenient or uneconomical to plough the whole area in a short space of time, the harrow is used to create mulch and control a greater area. It works about 5 acres per day. It can also be used in place of country plough for covering seeds in broadcasted areas.

(c) Agricultural population

Practically the whole population resident in the villages and a considerable portion of the urban population is either employed in or dependent on agriculture. Approximately two-thirds of the total population is engaged in agriculture and pastoral pursuits. In the recent Census of 1931, the non-working dependent population by occupations was not sorted out. The Census figures, however, show that 616 workers per 1,000 of total workers are employed in agriculture and pastoral pursuits. The table in the margin shows the percentage distribution of agriculturists. The agricultural labourers do not include the women and children of the household, although the women are frequently given the hardest labour.

Non-cultivating proprietors..	8
Cultivating proprietors ..	43
Tenant cultivators ..	38
Agricultural labourers ..	11

In the previous Census the non-working population by occupations was also shown. Figures for 1921 show that 687 *per mille* of population subsist on agriculture; in 1911 the figure was 611 *per mille*.

The total population of this District according to the present Census is 974,321 of which 758,898 is rural and the remaining 216,423 is urban. The table in the margin shows the distribution of urban and rural population by towns and the villages.

AVERAGE POPULATION PER		NUMBER *per mille* RESIDING IN		NUMBER *per mille* OF RURAL POPULATION RESIDING IN VILLAGES WITH A POPULATION			
Town.	Village.	Town.	Village.	5,000 and over.	2,000 to 5,000	500 to 2,000	Under 500
19675	896	222	778	39	359	478	123

The following statement shows the proportion of each main religion in the rural population of the district acording to the figures of the last 3 Censuses.

Religion.	NUMBER *per mille* OF RURAL POPULATION.		
	1911.	1921.	1931.
All Religions ..	867	851	841
Muslim ..	900	897	885
Hindu ..	460	369	349
Sikh ..	450	332	403
Christian ..	20	65	66

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Agriculture.

(c). Agricultural population.

In this district the Awans (134,237), Pathans (473,738), Sayads (25,373) and Tanaolis (2,486) have agriculture as their traditional occupation. Gujars (22,099) are herdsmen by tradition and as such, come under the category of agriculturists. In addition to these five castes, there are other castes also, who have been notified as agricultural tribes for the purposes of the Land Alienation Act, and have also been classified as such. The agricultural population is sufficient to cope with the vast cultivable area in this District. The need for outside help is felt only at harvest time, especially at the spring harvest or at the time of pressing the sugarcane. The chief sources of supply are the menial classes and the inhabitants of the Campbellpur District. At the *rabi* harvest outside help is sometimes required where the cultivating holdings are too large for the tenants to reap all the crop themselves, especially when the harvest is at all good; generally the tenants also help one another. Pathans of many classes including Ghilzais also enter the district in the beginning of winter and remain till after the spring harvest. They are usually employed in the construction of mud walls for houses, and around the fields, and in digging wells and drains.

Classes of tenants.

The local designation of tenants are to be found in the tenancy 'misal' and Records of Rights.

The two main classes are occupancy tenants and t nants-at-will. The ordinary names used are "Nimkaragar" and "Naqdideh", or "giver of half produce" and "giver of cash" Ijaradars are the cultivators who take the land from the proprietors for a term of years at some fixed cash rents. Cherakars are those to whom the owner advances some money, furnishing all the implements, etc., himself; these are required to do labour only. Dehkan is an alternative name for the Cherakar.

Agricultural labourers.

There are 15,406 agricultural labourers who comprise 4·2 per cent. of the total working population of the district. There are three different kinds of field labourers in the district :—

1. Those who receive monthly wages, which amount to about Rs. 8/- or 9/- in cash without food or Rs. 3/- or 4/- in cash with food. Every sort of agricultural work is done by this class.
2. Those who are locally known as Dehkans or Cherakars and are indebted to their masters for sums ranging, from Rs. 100/- to Rs. 300/- and are required to render service as agricultural labourers till such time as the debts are paid off.

   Plough bullocks and seed are furnished by the owner. The labourers usually receive a share of the crop in kind, which varies from $\frac{1}{4}$ to 1/10.

3. Labourers who are especially employed as cattle herds or crop watchmen. The former are paid at harvest in grain according to the head of cattle grazed, sometimes the payment is calculated per house instead of per head of cattle. The crop watchmen also receive payment in kind at harvest time.

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Agriculture.

Agricultural labourers.

There is no tribe or caste especially devoted to these occupations. In rural areas when they are engaged in agricultural work they are ready to do any sort of miscellaneous labour as well. The rates of skilled and unskilled labour in the rural areas are lower than those prevailing in the urban areas, due to the fact that in the former case the wage is usually accompanied by some payment in kind or in food, while living in rural areas is also cheaper.

Shamilat.

The rules for the distribution of the income derived from the common village property (Shamilat), and conditions for its partition generally, vary in the case of each village and are described in detail in the *Wajib-ul-arz* of the village concerned.

(d). Principal staples.

The average of the more important crops will be found in Part II of Table 19.

It may be more intelligible if it is described in percentages occupied by the principle crops on the total area cropped for both harvests as prepared at the 3rd Settlement in the following form :—

Crop.	CHARSADDA.		MARDAN.		SWABI.		NOWSHERA.		PESHAWAR.	
	Old.	New.	Old.	New.	Old.	New.	Old.	New.	Old.	New.
Rice ..	5	2	..	..	..	..	..	..	3	2
Maize ..	20	22	11	19	11	16	17	15	27	27
Jowar ..	3	2	7	4	5	4	9	4	4	3
Pulses ..	1	2	3	1	8	2	1	..	2	1
Sugarcane ..	4	9	..	2	..	..	..	2	3	5
Cotton ..	4	5	1	1	1	..	1	1	6	4
Vegetables and fruits	..	..	..	..	..	..	..	..	1	1
Chillies ..	..	..	..	..	..	..	..	1	..	..
Fodder ..	..	..	..	..	..	..	..	3	1	3
Others ..	2	1	4	..	2	1	1	..	..	..
Total Kharif ..	**39**	**43**	**26**	**27**	**27**	**23**	**29**	**26**	**47**	**46**
Wheat ..	36	31	29	39	39	49	37	46	24	28
Barley ..	19	15	38	24	25	17	26	17	21	13
Rape ..	2	1	5	4	5	4	3	3	..	1
Tobacco ..	..	..	..	1	2	3	..	..	..	..
Vegetables and fruits	..	1	..	1	..	..	..	2	1	3
Fodder ..	1	7	2	2	..	..	..	5	3	8
Others ..	3	2	..	2	2	4	5	1	4	1
Total Rabi ..	**61**	**57**	**74**	**73**	**73**	**77**	**71**	**74**	**53**	**54**

The above table shows that the *rabi* is the more paying harvest in this district, the cropped area in this harvest is more than twice

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Agriculture.

(d) Principal staples.

the *kharif* in some tahsils. Wheat is by far the most important crop and absorbs 39 per cent. of the annual cropped area in the district. In Mardan and Swabi tahsils the matured area under wheat is 49 and 46 per cent. The next valuable staple is maize, which is responsible for 20 per cent. in the total cropped area of the district. The cropped area under barley is about 19 per cent.

Rice.

Rice is grown in some parts of the Charsadda and Peshawar Tahsils. In the last decade the area under this crop has contracted in the Charsadda Tahsil. In Peshawar Tahsil, it is grown for the most part in the Koh Daman-Michni and Darya Urar Par Circles. There are several varieties, but the most important difference is that between the coarse large grained quality and the finer whiter types which fetch a much higher price in market. The out-turn of the former is however much higher than that of the latter, so that the profit for all the varieties works out much the same.

Maize.

Maize is one of the most important *kharif* crops of the district. It is usually grown on the irrigated areas. Since the construction of the Upper Swat Canal the area under maize has increased. The usual varieties are the white and the yellow (chiti and pili). This is sown between July and August and reaped in the first half of November.

The heaviest yields are obtained when the crop follows tobacco. After wheat the ground requires to be heavily manured before the maize crop is sown.

Jowar.

Jowar or great millet is grown on all classes of land, but chiefly on unirrigated areas ; it is grown exclusively for fodder and is sown thickly. The area under this crop tends to increase as the grazing grounds due to extension of canal irrigation contract. Jowar yields grain if allowed to ripen, but it is in rare cases left to mature and that only for seed. It is grown very easily, requires little labour and with favourable rains, yields a good return.

Pulses.

Moth is the most popular of the *kharif* pulses, though mung and mash are also grown. Pulses whether in the *kharif* or *rabi* are grown usually only on unirrigated soils.

Sugarcane.

Sugarcane is the most important crop with regard to its value per acre. Throughout India, with the exception of very small areas in Madras and Bombay, it is in the Peshawar District alone that *paunda* cane can be grown for the production of *gur*. The Agricultural Officer, N.-W. F. P. was the authority at the time of the recent Settlement for stating that there is thicker cane in the Charsadda Tahsil than in any other area of equal extent in India. The cultivation of the crop is thoroughly understood, and as regards manufacture, it is believed that nowhere is *gur* boiling better or more economically carried out than in the Peshawar Valley.

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Agriculture.

Cotton.

Cotton does better on the Bara than anywhere else in the Peshawar District. The reason for this is not quite clear. It is possibly due to the fact that the Bara area lies high, humidity is less than in the lower lying parts of the district and the bolls open more freely in consequence.

Chillies.

Chillies are an important and lucrative crop in the Khalisa tract of the Peshawar Tahsil. In Nowshera Tahsil they are practically only grown in the Chahi-Nahri Circle.

Wheat.

The most important event in connection with the cultivation of wheat which has occurred since the last Settlement is the introduction of the variety Pusa No. 4 through the agency of the Agricultural Officer. This wheat which was introduced into the District in 1916, has entirely supplanted the old red-bearded variety on irrigated lands throughout the district. Even on unirrigated land it is frequently sown when the season promises to be especially favourable. The yield of Pusa No. 4 is stated by the Settlement Officer to be two to three maunds an acre better than that of the local seed. The Settlement Officer has remarked that the only criticism which he had heard of the new variety is that bread baked from this seed is not so sweet as the bread of the old red-bearded local variety. Being a beardless wheat, Pusa No. 4 is also said to suffer more from the depredations of birds and to shed its grain if allowed to ripen fully. To meet this last defect, the zamindar is learning to reap the new variety in the tough-dough stage and not to delay the harvesting till the crop is dead ripe.

Barley.

Barley is not so valuable a crop as wheat, though its yield is generally larger than that of wheat. It is cultivated both on irrigated and unirrigated lands. It is sown much later than wheat, and ripens earlier.

Rape.

Rape is an important staple in the Mardan Tahsil, and especially in the Sadhum Circle where it absorbs as much as 12 per cent. of the annual cropped area. It does particularly well on barani soils but seems to receive very little attention on irrigated land.

Tobacco.

The cultivation of tobacco has reached a very high degree of efficiency in the Swabi Tahsil. The plant is cultivated in some parts of the whole district but is chiefly grown in the Mardan sub-division as below :—

(*a*) For snuff—this is the highest form of tobacco culture and is only cultivated on selected wells. There would appear to be some virtue in the water of these wells—probably a slight alkaline tinge which suits the plant. Manure is also important : goat and sheep dung is the best manure and is said to improve both the colour and the flavour of the leaf. As much as 300 donkey-loads is sometimes put per acre. The plants are

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Tobacco.

carefully spaced when pricked out from the seed-bed and only four to five leaves are allowed to develop on each plant. The yield of fully-cured tobacco grown in this fashion is at least 50 maunds to the acre on the average.

(b) Two qualities distinguished for pipe tobacco are "white" and "reli." The plants are usually closer together than when the crop is intended for snuff, and six to eight leaves are left on each plant. The "white" quality is considered to be the best of the two and is generally sold locally. "Reli" is exported down country. The yield in the case of pipe tobacco was taken to be about 35 maunds per acre on the average.

Fruit Growing.

The peach, the pear, the plum, the apricot, the pomegranate, the loquart and the quince have for many years been regularly cultivated in the famous orchards or *baghs* of the Peshawar District; these orchards were for the most part walled gardens and were cultivated in the close vicinity of defended towns and hamlets.

Of recent years since the inauguration of the Government Experimental Fruit Farm at Tarnab, fruit culture on scientific lines has made great progress. Orchards are now laid out scientifically fruit trees being planted in regular rows at scientifically calculated intervals. Pruning, spraying, artificial manuring, and budding are also practised by the more progressive fruit farmers. By experiments it has been possible to develop early and late varieties and so to lengthen the fruit season, which now lasts for three full months. Successful experiments have been made with varieties of peach from California, plum from Japan and pear from France.

20,000 acclimatised fruit trees have been annually propagated at the farm while 50,000 fruit trees have been raised which now cover 5,000 acres of orchards.

The agriculturists have also taken to raising nurseries for their own use and for sale.

Peach.

The climate of the Peshawar Valley is well suited to peach cultivation, which requires a climate in which the extreme winter temperature does not fall below 32° F. It will grow on a wide range of soils; it thrives best on loam, but will also do well upon gravel or stony soil if well drained; heavy and poorly drained soil is unsuitable. Difficulties regarding production are due to hail, difficulties of marketing, packing and lack of trained cultivators for pruning and spraying. Special varieties are the Alberta, Duke of York and Carmen Wiggins.

Plum.

The plum thrives on a variety of soils but does best on well drained clay loam. It is budded on to the plum, apricot, almond

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and peach. Several varieties are grown, varying from the small green gage to the large red plum with yellow flesh. Though prone to insect diseases and pests, the fruit is not so delicate as the peach and the tree is on the whole less liable to disease.

Pear.

Large quantities of the domestic pear, the Batang, are still grown ; it is very inferior to the recently imported varieties, but is a hardy tree which bears a prolific crop. It is exported raw in large quantities to Calcutta where it ripens on the stalls. The pear thrives on a heavy loam which is inclined to be moist, but not on dry sandy soil. Little pruning is required. Of the imported varieties the 'Le Conte' has proved very successful.

Apricot.

The apricot is hardier than the peach and thrives under the same conditions, but does best on well-drained soils. Pruning, spraying and manuring are necessary. The apricot will grow into a very large tree. Ripe fruit will not last long and the climate is not dry enough to dry the fruit as is done in Kashmir and Chitral.

The Pomegranate.

The Pomegranate is probably the least valuable of all the fruit trees grown round Peshawar. The tree has a long life, about 40 years, and also withstands drought better than any other fruit tree, and its popularity is due to these facts. In favourable years, the pomegranate pays handsome prices. It grows well in low and damp lands.

Other fruits.

The following fruits are also grown in the District :—

Loquart, Quince (local Beay), indigenous (Narangi) or bitter orange, Blood orange (malta surkh), malta orange (malta), Tangerine (sangtara), Bitter orange (khatta), Sweet lime (mitha), Ordinary lime (Nimbo), and also a few Lisbon lemons ; black and seedless white grapes are also grown in abundance.

The Peshawar District grows different kinds of vegetables at different seasons. The most common are :—

Vegetables.

Cabbage (band gobi), Cauliflower (phul gobi), Tomato (tomatar), Spinach (palak sag), Peas (mattar), Beans (lobia), Turnip (shalgam), Potatoes (alu), Radish (muli), Carrot (gajar) Cucumber (khira), Onion (piaz), Ridge Gourd (turai), Beet Root (chukandar), Lady's Fingers (bhendee), Brinjal or egg plant (bengan), Gourd (Bitter)-(karelai), Pumpkin (petha kaddu), Musk melon (kharbooza), Water melon (tarbooz), Mint (pudina).

These are generally grown around the urban areas and to some extent on the well lands of the large villages. The Awans of Peshawar City are most successful market gardeners and as many as three crops are taken off the same land in a single year. The expenditure on cultivation of this sort is of course heavy.

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(d). Percentage of failure of crops.

Statements taken from the assessment reports of each tahsil for both harvests for all years since 1895, calculated on sown and matured areas, have been compared to show the percentage of failure in each harvest. The statement in the margin shows the percentage of the failed area (both harvests) and also the average of selected years at the Settlement by tahsils.

Detail.	Char-sadda.	Mar-dan.	Swabi.	Now-shera.	Pesha-war.
Average of years from 1895-96 to 3rd Settlement.	4	10	13	10	6
Average of selected years in the Settlement.	2	5	7	8	7

Yields.

The yields assumed at Settlement are to be found in the statements attached to the assessment reports and vary for each tahsil and assessment circle according to soils. No crop experiments had been carried out by the District staff prior to the last Settlement Operations. During the Settlement, 1,461 crop experiments were conducted of which only 196 were considered to be unreliable.

The Agricultural Officer, N.-W. F. P., was asked to give an independent estimate of the outturn of the more important crops in each assessment circle. The yields assumed at the earlier settlements were then taken seriatim, and the results of all these enquiries compared.

Revised tables of average yields have been printed and supplied to all Revenue Courts of the District and upon these tables of yields decrees in rent suits are normally based.

Pests, diseases and noxious weeds affecting the yield of crops.

The following pests and diseases which effect the yield of crops are to be found in this District :—

(1) The cane-borer (Chilo Simplex), which, it is said, reduces the yield of *gur* by quite 5 per cent.

(2) A little "red rot" is always present in paunda cane, but in Charsadda Tahsil it is not found to any considerable extent.

(3) Wheat has no troublesome insect pest but "rust" attacks the old red-bearded variety heavily : Pusa. No. 4, the commonest variety, is almost entirely rust resistant.

(4) Pusa No. 4 suffers from "Smut" which is said to affect the yield to the extent of about 1 per cent.

(5) The "Pink boll-worm" and the cotton "Stainer" are found in cotton nearly everywhere. These two pests are said to reduce the value of the cotton crop by fully 25 per cent.

Pests, diseases and noxious weeds affecting the yield of crops.

The following noxious weeds are prevalent :—

(1) Drub (Eragrostis Cynosurides) a coarse indigenous grass found everywhere on uncultivated land especially along road-sides and on canal banks. Having a long vertical tough root, the country plough hardly disturbs it and can never eradicate it.

(2) Dhub (Cynodon Dactylon) highly esteemed as a perennial pasture grass but not easily suppressed when it gains a footing, as it often does, on arable land.

(3) Dhila (Cyperus Rotundus) another grass also most difficult to eradicate. It dies down however in the cold season and only the Kharif crops are injured by it.

(4) Kariza (Alhagi Maurorum) common in wheat and barley fields and troublesome not only because it impoverishes the soil but because of the injuries its sharp prickles inflict on the harvesters.

(5) Wild oats (Avena Fatua) is becoming a regular pest on canal lands, where wheat follows wheat too many years in succession. It ripens before the wheat and comes up self-sown in the next crop.

(6) Another weed which is troublesome in the wheat crop is a species of vetch which climbes over, binds together, and chokes the growing wheat plants.

Owing to the intensive cultivation of "cleaning crops" such as sugarcane, maize, etc., in Charsadda Tahsil, the noxious weeds are far less troublesome there than in other tahsils of the District.

(e). Increase and decrease in cultivated area.

The figures for areas are given in Statement No. 2 of Assessment Reports of the 3rd Regular Settlement, and also in Table No. 18 of the B. Volume of this Gazetteer.

The new maps of this Settlement are based on a scientific traverse laid by a special Settlement Survey Detachment organised by the Survey of India. As an additional check for the correctness of the area as the Patwaris measurement of each village was completed, the survey sheets were sent to the officer in charge of the Detachment who took out the areas of each estate by planimeter. The results were recorded in a confidential register at headquarters and as the field returns came in, the areas obtained by totalling the Field Books were checked against the planimeter areas. Differences of less than 2 per cent. were ignored. It is believed, therefore, that the present survey is highly accurate. The following

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(e). Increase and decrease in cultivated area.

statement shows areas at the last and recent settlement :—

Tahsil.	Year.	Total area.	Percentages Cultivated.	Percentages Culturable.	Percentages Unculturable.
Charsadda ..	1895	242,975	68	16	16
	1926	243,702	69	14	17
Mardan ..	1895	390,722	67	9	24
	1926	389,411	62	12	26
Swabi ..	1895	298,908	67	8	25
	1926	299,661	60	12	28
Nowshera ..	1895	445,978	28	42	30
	1926	441,847	26	35	39
Peshawar ..	1895	289,886	48	31	21
	1926	288,965	48	31	21

Charsadda Tahsil.

The increase in unculturable area is due to the inclusion of a considerable hill area opposite Matta Moghal Khel where the boundary line on the Mohmand borders has been rectified. The decrease in the cultivated area is mainly due to the fact that much of the stony land along the western borders which was classed as cultivated at Settlement has at this Survey passed to the uncultivated and unculturable classes. In the Shah Nahri Upper Circle though the totals do not show much difference, yet there has been internal rectification. The maps of 1895-96 in the hill area round Bada Sar were about a mile out. In Shah Nahri Lower I Circle, there has been an increase of 3 per cent. since 1895-96, while there has been a fall of 5 per cent. in cultivation on account of water-logging in Shah Nahri Lower II Circle.

Mardan Tahsil.

The figures for the total area in Mardan apparently differ very little from the results of the 1895 Survey, but the actual facts are otherwise. Throughout the whole northern portion of the tahsil the maps and areas were not reliable. At the recent Settlement the hill areas have been surveyed by professional surveyors of the Settlement Survey Department and the results are considered to be highly accurate. Internally the most important point of notice is the decrease in the cultivated area.

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The total cultivated area in the Baizai Circle has fallen off by 1 per cent. due to the following causes :—

Mardan Tahsil.

(a) The range which separates Kui Barmol from Mian Khan, Singao and Pipal was all recorded as cultivated in 1895.

(b) Since the extension of the Upper Swat Canal to this tract, the people have devoted most of their attention to the irrigated area and some of the inferior unirrigated land has gone out of cultivation in consequence.

(c) The 1895 Survey seems to have been carried out in a year of exceptional rainfall ; when most of the culturable area had been brought under cultivation.

In the Sadhum Circle the increase in the total area is due to the fact that the border line opposite Surkhavi has at this Survey been carried to the Ambeyla Kandao. In the Kamalzai Shimali Circle, there has been a decrease of 5 per cent. in the cultivated area from the following causes :—

(a) The north-eastern portion of the circle having come under irrigation from the Upper Swat Canal there are not sufficient tenants to bring the whole area under irrigation. Part of the unirrigated area has therefore for the present gone out of cultivation.

(b) Water-logging especially in the south where a considerable area has been rendered unculturable since Settlement on account of swamping.

In the Kamalzai Janubi Circle there has been a decrease of 23 per cent. in the cultivated area, which is practically entirely due to water-logging.

Swabi Tahsil.

The decrease in cultivated area in Swabi is mostly due to—

(a) Water-logging from the Indus Branch of the Upper Swat Canal.

(b) Swamping in Nazar and Dhobian.

(c) Diluvion in villages along the Badrai Nullah.

(d) Owing to the extension of canal irrigation the people have concentrated on the areas which have actually come under irrigation, leaving considerable areas of unirrigated land to go out of cultivation in consequence.

Nowshera Tahsil.

There is a heavy decline—8,346 acres—in the cultivated area in the Chahi Nahri Circle. This has occurred for the most part in the water-logged villages north of Pabbi. The village of Garhi Faizullah in the extreme south-west corner of the circle shows a decline of over 2,000 acres in the area cultivated. The loss is

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probably due to the fact, that since the construction of the Hazar Khani Branch of the Kabul River Canalt, he Urmar Miana owners, who are also proprietors of Garhi Faizullah, have been so occupied with canal irrigation in the home estate that they have been content to let the Garhi Faizullah area, which is entirely unirrigated and mostly of inferior quality, go out of cultivation.

In the Kinara Darya Circle again there is a decline of 11,255 acres in the cultivated area. It is due to the following causes :—

(*a*) Since the Settlement of 1895-96 an area of 6,515 acres has been acquired by Government out of the estates of Nowshera Kalan, Kandar and Bara Banda for the construction of the Risalpur Cantonment, a considerable portion of which was formerly under cultivation.

(*b*) The area north of Nowshera Kalan and south of Risalpur has deteriorated seriously since canal irrigation was extended to the high-lying tract to the north of the Mardan border ; most of it is now sour and swampy and unfit for cultivation.

(*c*) In the Nowshera and Kheshgi 'bandas' along the Mardan border in the north, "Kallar" has appeared in considerable quantities and all the estates here show a decline in cultivation in consequence. In Pir Sabak village, there has been a decline of 700 acres since the Settlement of 1895-96 due to the fact that the whole low-lying southern portion of the estate, which was under well cultivation at the last Settlement, has turned sour and become uncultivable since canal irrigation was introduced. In the Koh-i-Khattak, Khwarra, and Nilab Circles there has been an increase of 11,398 acres in the cultivated area.

Peshawar Tahsil.

In this Tahsil there has been very little net difference in the cultivated area since 1895 till the recent Settlement. There has been a substantial increase in the Koh Daman Mohmand Circle, while the decline in the cultivated area in the Koh Daman Michni Circle is due to—

(*a*) Destructive inundation in the Tarakzai estates between the Adezai and Nagoman rivers especially in 1923 when an unprecedented flood caused heavy damage in a number of villages.

(*b*) Some cultivated land in the Spersang Maira is a subject of dispute between the settled populace and the Mullagoris of Tribal Territory ; it was not possible to complete the survey as far as the actual border for political reasons. Swamping round Shahi is also serious.

CHAP. II-A. Agriculture. (f). Taccavi Loans. The working of Land Improvement and Agriculturists Loans Act.

Statistics relating to advances made under the Agricultural Loans Act will be found in Table 20 of Volume B. The amounts vary greatly from year to year. This is also the case to a lesser degree under the Land Improvement Act. The reason cannot be entirely ascribed to seasonal calamities and climatic variations. The extent to which loans are given often depends on the particular interest taken in the matter by the Deputy Commissioner. Tahsildars dislike the extra work each loan involves, and a little harshness or lack of sympathy in recovery quickly discourages the borrowers, while the Pathan who is by nature most improvident, often finds the loan more of a burden than an assistance. Loans under the Agriculturists Loans Act are made mostly in petty grants ostensibly for the purchase of bullocks or seed. In 1920-21, due to the Hijrat Movement, certain distributions were made on the return of the disillusioned emigrants; arrangements were made by the Government to resettle refugees in their homes and to give them a fresh start. Besides this, famine conditions have necessitated very generous distributions of taccavi loans. In 1926-27 large sums were advanced for the development of land under the Upper Swat Canal. Special taccavi grants were granted for the purchase of seed and bullocks to meet the general situation caused by the visitation of a plague of locusts. Similarly in 1928 liberal grants of taccavi for the purchase of seeds were distributed owing to acute atrophic shrivelling which caused the failure of the wheat crop. Parts of the crop which were not totally destroyed produced grain, which was discoloured, unpalatable and unfit for use as seed. Again, in 1929-30 about Rs. 4 lakhs were distributed to assist the land owners to redeem lands which had been seriously damaged by floods in the Peshawar, Charsadda and Nowshera Tahsils.

A number of leading Khans or influential landlords are often the most improvident and extravagant in the matter of loans; they will spend the money so obtained for the purchase of motor cars or other luxuries; it is, therefore, lost on unproductive enterprise and is exceedingly difficult to recover. In principle, advances pay if given to the small holders only for single definite objects.

Joint Stock Companies.

There are no Joint Stock Companies in the Peshawar District.

Co-operative Credit Societies.

In 1925, the only Co-operative Credit Society in the Province was that of a Cavalry Regiment in Risalpur in the Peshawar District which was transferred soon afterwards to Baluchistan. In the spring of 1929, a whole-time Assistant Registrar was appointed for the North-West Frontier Province with headquarters at Abbottabad and the movement was definitely extended to the Peshawar District; upto that time it had been mainly confined to the Hazara District.

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Co-operative Credit Societies.

There is only one Central Co-operative Bank in Hazara which continues to finance all the Credit Societies in the Province. There is, however, a proposal to start a Central Bank at Mardan in the Peshawar District. There are six Inspectors and nine Sub-Inspectors in the District, including those who are employed on consolidation of holdings in the Swabi Tahsil.

There are 88 Agricultural Credit Societies with 1,948 members. There is one Thrift and Saving Society of the 20th Lancers at Risalpur, and one Civil Employees' Non-Agriultural Credit Society, also a Better Living Society. There is no Better Farming Society in the District, but a few societies in the Swabi Tahsil have purchased ploughs of improved design and have given orders for more.

Consolidation of holdings.

In Swabi Tahsil this work has been going on in four villages. Four thousand, four hundred and forty-five kanals of land have been brought under process of consolidation. The rate of expansion may not be rapid but it is perhaps adequate in the circumstances. The existing societies, on the whole, are working satisfactory.

Sales and Mortgages of land.

Table 21 of Volume B contains the figures relative to sales and mortgages of land. The following table shows in the form of percentages on the cultivated area the extent and tendency of sales and mortgages by tahsils from 1895-96 to the recent Settlement.

Tahsil.	SALES SINCE SETTLEMENT.			EXISTING MORTGAGES WITH POSSESSION.					
				At Last Settlement.			At New Settlement.		
	To agriculturists.	To non-agriculturists.	Total.	To agriculturists.	To non-agriculturists.	Total.	To agriculturists.	To non-agriculturists.	Total.
Charsadda	19	2	21	6	4	10	7	3	10
Mardan	17	4	21	7	2	9	9	3	12
Swabi	8	2	10	10	3	13	15	2	17
Nowshera	19	4	23	3	3	6	3	1	4
Peshawar	23	3	26	8	8	16	6	3	9
TOTAL DISTRICT	17	3	20	7	4	11	9	2	11

The most striking features recalled by these figures are —

(*i*) The high percentage of the total cultivated area sold since the Settlement.

(*ii*) The fact that the greater part of the area obtained by both sale and mortgage has passed to agriculturists.

The provisions of the Land Alienation Act were extended to this district in 1922, since when the field for outside competition has been limited.

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Sales and Mortgages of land.

The following table compares the prices of land and the mortgage value per cultivated acre in each tahsil for the quinquennium 1895—1900 with the corresponding figures for 1920—25. These figures are sufficient to show that during the last two decades, an extraordinary enhancement took place in the value of land.

Tahsil.	Sale Price.		Mortgage Value.	
	1895—1900	1920—1925	1895—1900	1920—1925
Charsadda ..	61	325	71	191
Mardan ..	34	171	54	193
Swabi ..	83	223	78	178
Nowshera ..	26	304	20	245
Peshawar ..	99	503	57	266

From the figures in the tables it appears that towards the end of the 3rd decade, owing to the mark d fall in the prices of land produce and world trade depression, which resulted in a general decline in economic prosperity, a corresponding fall in the value and price of land in Peshawar District resulted.

Charsadda Tahsil.

Up to the time of Settlement, the secured debt amounted to almost 40 lakhs of rupees in this Tahsil, which is equal to 13 times the annual demand for land revenue.

Mardan Tahsil.

The total bill for secured debt in the Mardan Tahsil amounts to about 38 lakhs of rupees—a figure equal to 21 times the annual demand for land revenue.

The Hindu element, till the application of the Land Alienation Act to the District, was very active in this Tahsil; and in the year following the construction of the Upper Swat Canal, a regular campaign to acquire land was carried on. As is usual the prices paid by non-agriculturists were higher than those paid by agriculturists; the former often represent in part debts with accumulated interest.

Swabi Tahsil.

The area transferred by sale is much less proportionately in Swabi Tahsil than in Charsadda and Mardan. The same fact was observed by Mr. (later Sir Louis) Dane in 1895, and it is due to the fact that the small Pathan owner is very reluctant to part with his holding except in circumstances of urgent necessity. In this Tahsil owing to the fact that the Upper Swat Canal did not fulfil expectations, there had been no effort on the part of Hindus and other persons with capital to acquire land, as was the case in the Mardan and Charsadda Tahsils.

Nowshera Tahsil.

The high percentage of cultivated area transferred by sale is the most significant feature in the Nowshera Tahsil. The reasons given by Sir Louis Dane in paragraph 57 of his Assessment Report are still true. In the Chahi-Nahri Circle the population is very mixed and the owners are less reluctant to part with their holdings than in the case of Pathans in general. An enormous proportion of the population is engaged in business of various kinds, as Government servants, contractors, carriers, labourers and other trades so that capital is always available for investment in land.

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Agriculture.

Peshawar Tahsil.

In the Peshawar Tahsil, nine per cent. of the cultivated area is under mortgage and the amount of secured debt is only eight times the annual demand for land revenue. 26 per cent. of the cultivated area has been alienated since the last Settlement. The average percentage of the cultivated area sold in the District as a whole is 28; so that the greatest change has taken place in this Tahsil, where prices are highest. It is more than probable that a number of persons who have made small fortunes while trading in Peshawar City are ready to buy up land as a safe investment of capital, especially in a Mohammadan country where banking and the taking of interest is regarded with disfavour.

Extension of Land Alienation Act to the Peshawar District.

The Land Alienation Act as modified in its application to this Province, was extended to this District with effect from the 10th March 1922, *vide* Notification No. 577-G., dated 10th March 1922 (published in *N.-W. F. P. Government Gazette* of 17th March 1922).

The following have been declared as agricultural tribes and are deemed one group for the purposes of this Act.

Pathan.
Dilazak.
Awan.
Gujar.
Baghban.
Khand.
Khattar.
Bahatti.
Bagri.
Pathwari.
Moghal (including Ghebas).
Kaka Khel.
Sayad.
Qureshi.
Sheikh Saddiqi.
Tanaoli.

(g). Stock.

The indigenous breed of cattle found in the Peshawar District are non-descript, and on the whole of a poor stamp. They do not belong to any special breed but are a mixture of the indigenous hill breed crossed with Dhanni, Hissar and Montgomery blood, etc. The average height is about 40″ to 45.″ The cows give a comparatively small quantity of milk. The indigenous bullocks are undersized and are lacking both in stamina and strength for ploughing purposes. The district has depended on the Punjab for the supply of its ploughing bullocks which naturally fetched high prices.

CHAP. II-A. — **Agriculture.** — (g). Stock.

To improve the indigenous breed of cattle and at the same time to make this Province self-supporting as far as the supply of good ploughing bullocks is concerned, a scheme for subsidising ploughing bulls has been inaugurated with excellent results.

The Dhanni or Awankari breed of cattle is found in the Dhanni tract, *viz.*, Chakwal and Tallagang Tahsils of the Punjab. The breed is noted for its stamina and strength for ploughing work. There are two varieties, the black and white with black prodominating known as the "Nukra." Their average height is 51″ with a chest measurement of 77,″ and their present price is Rs. 150/- to 300/- per head.

Government has encouraged cattle breeding by offering an annual grant for the purpose, equal to that contributed by this District Board. By means of this fund advances are given to approved applicants for the purchase of pure-bred Dhanni bulls. These advances are recovered by short payment of the monthly subsidies which range from Rs. 8/- to 15/- on the merits of the bulls. The bulls are located in suitable villages and serve the cows of the zamindars gratis. The total number of such bulls working in the province at the close of the year 1931-32 was 230—each bull covers from 60 to 100 cows every year. The number of subsidy bulls in the Peshawar District is now 96, and the progeny are already showing great promise.

Buffalo-breeding.—Buffaloes are not indigenous to the Peshawar District, and those found in the District are imported from the Punjab. For the most part the imported breeds are "Ravi," "Murra" and "Nili." They are chiefly found in—

Tahsil Peshawar.—Daudzai and Khalsa.

Tahsil Nowshera.—Pabbi, Kheshgi and Nowshera town.

Tahsil Mardan.—Gujar Garhi, Hoti, Toru, Mayar, Ghalla Dher and Amazo Garhi.

Tahsil Charsadda.—Nisatta, Hashtnagar, Doaba.

Tahsil Swabi.—Razzar and the area under canal irrigation *viz.*, Nawan Killi, Kalu Khan, Dhobian, etc.

The buffaloes are chiefly kept for milk supply, but buffalo-bulls are also reared for loading and transport purposes. The long narrow buffalo cart of the city or the buffalo laden with sugarcane or clover is a common sight.

Diseases of cattle.—(1) 'Tabaq' or foot and mouth disease. A contagious disease which gives rise to vesicles and ulcers in the mouth and in the hoofs. Not very fatal but interrupts work and is very infectious.

(2) "Ghundara," Homehorragic Septicaemia. Contagious and very fatal, animals affected die almost without exception. Swelling

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in the region of the throat which extends to the dewlap. Chiefly causes mortality in young stock and in buffaloes. It makes its appearance after winter and summer rains.

(3) '*Sat-Wat,*' *Anthrax.*—A highly contagious disease. Fatal for cattle and human beings alike. Human beings get infected by consuming the flesh and milk, or in skinning diseased animals through cuts and bruises on hands, etc.

(4) '*Lawai Runz,*' *Rinderpest.*—A highly contagious disease causing offensive diarrhœa. Mortality ve y high.

(5) '*Topak,*' *Black Quarter.*—Affects young cattle. A contagious disease. Mortality high.

Prices.—An average indigenous cow costs about Rs. 20/-, while the average indigenous bullock costs about Rs. 15/- to 20/-. Imported bullocks cost Rs. 130/- to 150/-. Cost of imported buffaloes is Rs. 80-/ to 100/-.

Camels.

Except in Swabi Tahsil camels are found to a varying extent in the whole of the district and particularly in the following areas :—

Tahsil Mardan.—Rustam and Baizai.

Tahsil Charsadda.—Tangi.

Tahsil Nowshera.—Khattak.

Tahsil Peshawar.—Mattani.

A great number of the Kabuli breed are brought down from Afghanistan by the Powindahs during the winter months for trading purposes but this breed does not stand the summer climate of the plains.

Camels are not bred in this district but are purchased and brought into this district from D. I. Khan, D. G. Khan, Bhakar Tahsil and the Muzzaffargarh Districts. They are all pack animals, highly bred; riding camels are almost unknown in this district. They are used for carrying purposes and are a profitable concern. They work chiefly on the Peshawar-Kabul and Peshawar-Swat routes. Camels are made to carry light loads at two years and are considered full grown at seven years. While still at the mother's heel the young camel is known as a 'Jongai.' They usually work until 13 or 14 years of age. They browse on trees and shrubs such as the *ghaz, lanre, palosa, baire, jhari, kattis* and *jmama.*

Prices.—Vary from Rs. 100/- to 200/- per head.

Disease.—Camels chiefly suffer in this District from Nari-ranz or Surra, a fatal disease if not attended to, and *kharakht* or *mange.*

Horse-breeding.—Up to the year 1919 a certain amount of horse-breeding was done in the District and several parts of Charsadda, Mardan, Peshawar and Swabi are well suited for the purpose. The industry has, however, hada serious setback due to the increase

in mechanical transport. Some good animals may be seen in Daudzai, Khalsa, Hashtnagar, Batagram, Toru Mayar, Amazo Garhi, Rustam, Rajjar, Hund, Zaida and Pabbi. CHAP. II-A. Agriculture. Horse-breeding.

Prices :—The average cost of a horse is Rs. 60/- to 150/-.

Mule-breeding :—Mule-breeding was formerly resorted to in this district. This district used to supply mules to the people of tribal territory and also to the army. Mules are worked after their third year up till their 18th year.

Prices :—Their prices vary from Rs. 50/- to 150/- for the female which is considered much superior to the male and from Rs. 30/- to 100/- for the male.

Equine Diseases :—(1) 'Bad Kanar' or Glanders, a contagious and fatal disease, communicable to man also.

(2) 'Khubak' or Strangles, a contagious disease of young animals, giving rise to an abcess in the region of the throat and fever, etc.

(3) 'Narai Ranz' or Surra, a contagious parasitic disease of the blood.

(4) 'Kharakht' or Mange, a parasitic contagious affection of the skin.

Name of Hospital where Stallions are located.	No. of Horse Stallions.	No. of Donkey Stallions.
Peshawar ..	2	1
Charsadda ..	1	1
Tangi ..	1	..
Mardan ..	1	1
Swabi ..	1	1
Topi ..	1	..
Nowshera ..	1	1

Stallion Stands :—The marginal table shows the number and location of Horse and Donkey Stallions for Horse and Mule-breeding in the District.

Donkeys :—Donkeys are found in various parts of the District and are employed in all kinds of transport work. The majority are small sized animals bought and sold for about Rs. 10/- each. The donkeys of Urmur in Nowshera Tahsil, Rustam, Baizai and Rajjar are particularly good.

Prices .—The price of a donkey varies according to its age, size and stamina for work and is sometimes as much as Rs. 40/- or 50/-.

Sheep-breeding.—Sheep in ones and twos are found practically all over the District, but flocks are comparatively few, except in Hashtnagar. The chief variety is the fat tailed sheep of the "Hashtnagar" and "Michni" breed. Both produce excellent mutton. The wool is however very coarse. They are shorn twice a year at the end of October and March. The average yield of mutton is about 15 seers whereas the average annual wool yielded per sheep is only about 1½ seers. The milk of the ewe is utilized in making tea, while mutton is not regularly eaten. Coarse woollen Sheep.

CHAP. II-A. goods are prepared from the wool. Sheep are chiefly found in the Agriculture. following areas in the District :—

Sheep.

(1) Khalil Mohmand.

(2) Hashtnagar.

(3) Baizai.

(4) Kheshgi and Khwarra Khattak.

(5) The Swabi Tahsil.

Disease :—Parasitic Bronchitis—Tokhi, Koge, Gid, Jawaki (Liver fluke), Nanakai, Kharakht and Mange.

Prices :—Average price is Rs. 7/- to 15/-.

Goats.

Goats.—Goats are only found in the Khattak and Gandaf areas and that also a type of hill goat. They are kept for milk and for meat. Their hair is cut once a year. The average milk yield is 1½ seer a day. *Chhats* or saddle bags *Khurjeen*, *Lamsi* or rough mats and ropes are made from the hair. Kids are bred once a year. The Jamna Pani breed noted for its milk production and its cross with the hill goat is also found in Nowshera and Peshawar Tahsils.

Prices :—The goat fetches Rs. 5/- to 10/- according to its milk yield.

Disease.—Kharkht, Loai Ranz.

Poultry.

Poultry and Ducks.—No interest is exhibited by the people in regular poultry farming. Ducks are only found in small numbers whereas poultry are found in every village. No systematic method of breeding is practised and poultry found in the villages generally live on pickings from the dung heap or from the courtyard. They are of the common barn-door variety, small in size and lay small eggs.

Prices :—The price varies from 4 annas to 1 rupee per head according to the size of the bird.

Disease.—' Ranikhet,' a kind of sore throat which is highly infectious and fatal. Old birds are not so susceptible to this disease.

Cattle Fairs.

Cattle Fairs and Shows :—A Horse and Cattle Show is held periodically in the Peshawar District at which a number of prizes are distributed. It has done much to improve the local breeds.

Cattle Fairs take place on the Grand Trunk Road in the following places :—

(1) Khairabad on Tuesdays.

(2) Akora Khattak on Wednesdays.

(3) Pabbi on Thursdays.

(4) Peshawar on Fridays.

(5) Charsadda on Thursdays.

(6) Mardan Daily.

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Fairs.

At these weekly cattle fairs which really represent the march of meat on the hoof from the Punjab, much trade is done. Many of the animals brought from the Punjab and sold at these fairs are old and worn out cattle particularly buffaloes which are sold for beef, which is a staple food of the inhabitants owing to the coldness of the winter climate.

(h). Irrigation. Canals.

The canals which serve the District are of three types :—

(*a*) State Canals.

(*b*) District Board Canals.

(*c*) Zamindari or " Private Canals."

There are three State Canals in the District, which were until recently under the administrative control of the Superintending Engineer, also designated Secretary, Irrigation Department, under whom were three Executive Engineers each in subordinate charge of a canal.

In 1933, the (P. W. D.) was amalgamated with the Irrigation Department and the whole Department came under the charge of the Secretary, P. W. D. A brief account of each State Canal is as follows :—

The Lower Swat Canal.

The Lower Swat Canal takes off from the left bank of the Swat River soon after it enters British Territory about two miles above Abazai, at Munda. Strictly speaking there are no head-works. The Regulator is built across the river a short distance below the take off of the Canal and is built on a foundation of rock which extends across raising a sufficient head of water to fill the canal. The canal gates are raised by a heavy iron crane which moves on rails and is protected by the Constabulary Post of Munda, built across the take off. From Abazai the canal runs generally in a south-easterly direction to Mardan, distributaries taking off at intervals from the south bank. This canal was opened for irrigation in 1885. The main canal system stretches for 22 miles, while there are 173 miles of distributories. The culturable area under its command is 143,314 acres, while the average area irrigated annually is 159,744 acres ; owing to the richness of the soil some areas are cultivated in both harvests. The whole of the south-eastern area of the Charsadda Tahsil and the middle tract of the Mardan Tahsil, receive irrigation from this canal. It is designed to discharge 700 cubic feet per second. The area irrigated has now reached the limit of the culturable area commanded by it, and there is no room for extending the irrigated area. In 1930-31 the area irrigated both in *kharif* and *rabi* harvests amounted to 158,552 of which 215 acres was by lift and the remaining by flow.

The Kabul River Canal.

The Kabul River Canal takes off from the right bank of the Kabul River where it leaves the hills at Warsak on the extreme western border of the Peshawar District, actually first in Mohmand

CHAP. II-A. Agriculture. The Kabul River Canal.

Tribal Territory. The Canal flows in a south-easterly direction past Peshawar City, though it only commands a small portion of the Cantonment on the north side. Eastwards it is carried across the Bara River and the Zindai Khwar by means of masonry syphons whence it passes into the Nowshera Tahsil where it irrigates an extensive area. In the Peshawar Tahsil irrigation from the main canal has been utilised to supplement or to replace previously existing sources of irrigation. It has replaced for instance the old Jui Tucker, it supplements the Jui Zardad, and near Peshawar and at the tail of the Bara System considerable areas now receive an assured supply from the Kabul River Canal. In 1906 the Hazarkhani Branch was constructed. This passes through Peshawar City, and irrigate a considerable area in the Nowshera Tahsil. In the Peshawar Tahsil both sides of the Bara as far as the left bank of the Zindai Khwar are irrigated from this branch ; it has also been utilized to command an area which previously received only a very precarious supply from the Bara River itself.

This canal was opened for irrigation in 1893, it has 65 miles of main canals and 13 miles of distributories. The culturable area under its command is 34,913 acres, the average area cultivated annually is 47,708 acres. It was designed to discharge 417 cubic feet per second. In 1930-31 the area irrigated both in *kharif* and *rabi* harvests amounted to 45,587 acres of which 839 was by lift and the remaining by flow.

The Upper Swat Canal.

The Upper Swat Canal takes off from the Swat River at Amandarrah in the Malakand Agency and was opened for irrigation in 1914. A very large area in the north of the Mardan and Swabi Tahsils and the extreme north-eastern corner of the Charsadda Tahsil are irrigated by it. The length of main canals is 138 miles and of distributories 431 miles. The culturable area under its command was 309,899 while the average area irrigated amounts to 155,689 acres. It is designed to discharge 2,178 cubic feet per second. The rate of development on this canal is slow, all surplus agricultural population having already occupied land commanded by the Lower Swat Canal.

With the construction of the Upper Swat Canal, Peshawar has become essentially a canal-irrigated District. No less than 51 per cent. of the cultivated area now receives irrigation by flow, while irrigation from the Upper Swat Canal is as yet by no means fully extended.

Michni-Dilazak and the Shabkadar Branches.

These canals are the property of the District Board. The Michni-Dilazak Canal was constructed in 1895. Both these irrigate an area of 3,758 acres along the Mohmand border in the north-west. The former takes off from the left bank of the Kabul River above Michni Fort, while the latter receives a supply from the Doaba Canal which itself takes off from the right bank of the Swat

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River opposite the Head Works of the Lower Swat Canal. The District Board recovers water rates over the area irrigated and pays a royalty of 6 annas per irrigated acre at each crop to Government.

Private Canals.

These channels are described as "Private Canals" in the sense that they are not Government works. They are usually owned jointly by certain groups of landowners who are entitled to irrigate from them and who are responsible for their maintenance and upkeep. The channels issuing from them are very numerous in the Peshawar Tahsil, and date from long before the annexation of the Peshawar District. For purposes of description they fall into two groups—those dependent upon the Bara and those upon the Kabul River.

Jui Sheikh.

The Bara irrigation system is a very special feature of the Peshawar Tahsil. A very interesting note on the subject of the Bara Canals is to be found in the Settlement Officer's letter No. 4-N., dated the 16th July, 1928, to the address of the Revenue Commissioner, which was especially printed. Of the channels which take off from the Kabul River by far the most important is the Jui Sheikh; it was constructed in the time of the Moghal Emperor Aurangzeb at the immediate instance of Sheikh Usman, the then Governor of Peshawar. The canal which has an open head, takes off from the right bank of the Kabul River about two miles below Warsak. For the first seven miles of its course it runs in the bed of the Budni. Near Pir Bala and just above the point where the Lakrai torrent joins the Budni, the canal takes off on the left bank of the latter and recrossing the stream about one mile down stream by a masonry syphon, flows in a south-easterly direction towards Peshawar. It passes north of the cantonment and city whence it flows south-east to irrigate the Khalisa tract as far as the border of the Nowshera Tahsil. In the Peshawar Tahsil the Jui Sheikh irrigates an area of about 20,000 acres lying in 75 different villages. The irrigators are under a statutory obligation to supply labour for keeping open the head and for silt-clearance. The head is troublesome and considerable reconstruction becomes necessary below Warsak every year at the time when the river falls.

The Jui Sheikh area is irrigated by a whole series of minor channels which usually supply water to groups of three or four villages.

Jui Zardad.

This was constructed in the first instance by Zardad Khan, a Durani Kardar, but has now been improved and rendered very much more efficient than formerly. Practically the entire area irrigated from this canal pays water rates which are credited to the Canal Clearance Fund. The levy of water rates on these various channels is now governed by Section 29 of the Punjab Minor Canals Act. A full account of the history of the management and working of these canals from the earliest times down to the present day

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is described in detail in Settlement Officer's letter No. 7-N., dated the 14th August, 1928, to the address of the Revenue Commissioner, which is very interesting reading.

When the construction of the Upper Swat Canal was undertaken, in order to protect the interests of the Doaba and Sholgirah irrigators and to ensure the supply in the Lower Swat Canal itself, a masonry weir was built in the Swat River above Munda where the Lower Swat Canal takes off.

By the introduction of the linking scheme the Doaba channels are fed from the so-called Doaba Feeder, which takes off on the right bank of the Swat River just above the weir, and the Sholgirah canals receive a supply direct from the Lower Swat Canal. The irrigators are required to provide labour for silt clearance, and also contribute towards the cost of any masonry works required. Shares in the water follow shares in the land and generally the rule is that the owners of two bakhras are required to provide one man for *begar*. The Jui Sheikh and Jui Zardad canals supply irrigation also to the extreme north-west corner of the Nowshera Tahsil, on the left bank of the Bara.

Rawaj Abpashi.

A special revision of the Rawaj Abpashi was conducted at the 3rd Regular Settlement. The system and custom remained unaltered according to the old record except that entries which had become irrelevant or unnecessary owing to the passing of a legislative enactment (The Punjab Minor Canals Act) were omitted or suitably amended.

System of Assessment on areas irrigated by State Canals.

In 1895 a circle rate of 12 annas per acre was imposed on lands irrigated from the Lower Swat Canal. Of this amount 6 annas per acre on all lands was credited by book transfer to the Irrigation Department and the balance was credited as true land revenue. The fixed assessment was liable to revision when a detailed jamabandi was prepared and if irrigation had extended, the previous dry assessment coming under irrigation was proportionately raised to the circle rate of 12 annas or, if the estate was previously irrigated, to the village rate for Shahnahri lands fixed at Settlement. In the 3rd Regular Settlement the Settlement Officer has stated that the Land Revenue Assessment upon lands irrigated from State Canals is a matter more or less of theoretical interest. The real assessment on Shahnahri land will obviously be regulated by manipulation of the water rates. These as they can be increased or reduced by a simple Gazette Notification, provide a much more convenient and flexible method of assessment than that of Land Revenue. In discussing the pitch of Land Revenue rates for Shahnahri land he has stated.

"I have throughout the District contented myself with recommending a moderate increase only over the previously existing rates. For the future the Irrigation Department can be trusted to see that the interests

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of the State do not suffer in the matter of the taxation to be imposed on these particular lands. The Indian Taxation Enquiry Committee also recommended (*loc-cit*) that the Schedules of water rates should be examined with a view to increase or decrease periodically not less than once in ten years."

System of Assessment on areas irrigated by State Canals.

As regards the rules of assessment of lands to which irrigation from the Government Canals is extended after Settlement, a reference should be made to Part III of the Appendix to the final report of the 3rd Settlement.

The rates of Nahri Partas fixed at the recent Settlement are given in Chapter III, Section C (*c*).

No special crops are grown in the District and the canal water is supplied to all crops in the irrigated area of each canal. Indigenous methods of irrigation are detailed in the Rawaj Abpashi of the Zamindari Canals.

No irrigation is carried out by tanks in the Peshawar District, nor are the irrigation canals used for navigation.

Occupiers' Rates.

The following were the Occupiers' Rates in force during 1930-31 :—

Lower Swat Canal.

Authority.	Class.	Name of crop.	Shahnahri Lower II and Kamalzai Janubi Assessment Circles. Rate per acre flow.	Other Assessment Circles. Rate per acre flow.	Per
			Rs. a. p.	Rs. a. p.	
Irrigation Branch Notification No. 1079-I.F., dated the 12th March 1927.	I	Sugarcane ..	7 10 0	11 0 0	Annum.
		Gardens, orchards ..	7 10 0	9 0 0	"
		Water-nuts ..	6 0 0	7 0 0	"
	II	Rice	6 0 0	7 0 0	Crop
	III	Tobacco, spices, dyes, melons and vegetables ..	4 11 0	5 8 0	"
	IV	Wheat, cotton, hemp and oil-seeds ..	4 4 0	5 0 0	"
		Oats ..	3 10 0	4 4 0	"
	V	Barley and maize ..	3 10 0	4 4 0	"
	VI	Millet, pulses, *shaftal*, *maina*, lucerne grass and all *rabi* and *kharif* crops not otherwise specified ..	3 0 0	3 8 0	"
	VII	Grass ..	0 14 9	1 0 0	"
Irrigation Branch Notification No. 2979-I. F., dated the 28th November 1923.	VIII	Crop grown on the "wadh" of a previous crop ..	1 8 0	0 12 0	"

The rates for class VII—grass does not apply to the irrigation of military grass rakhs.

The "lift" rates are half of those fixed for "flow" irrigation.

NOTE.—(1) Future enhancement of the rates on Shahnahri Lower II and Kamalzai Janubi Assessment Circles will depend on progress made with and the effect of the drainage measures now being undertaken, but reduction will stand for a period of at least five years.

(2) The rates shown in the column "Other Assessment Circles" will remain unchanged for a period of at least 10 years.

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Occupiers' Rates.

Kabul River Canal.

Authority.	Class.	Name of crop.	Koh Daman-Michni Circle.	Kabul Nahri Circle.	Kasba Bagram Circle.	Bara Circle.	Chabi-Nahri Circle.
Irrigation Branch Notification No. 1815-I.F., dated the 6th June 1925.		Rates per acre for flow irrigation.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
	I	Sugarcane and gardens ..	7 12 0	9 4 0	10 12 0	9 4 0	9 4 0
	II	Rice ..	4 8 0	7 0 0	8 8 0	7 0 0	7 0 0
		Tobacco, spices, vegetables, melons and dyes ..	4 8 0	7 0 0	8 4 0	7 0 0	7 0 0
	III	Cotton and fibres	4 0 0	4 8 0	6 0 0	4 8 0	4 8 0
	IV	Oil-seeds and wheat	3 8 0	4 4 0	5 0 0	4 4 0	4 4 0
		Barley and maize and all *rabi* crops not otherwise specified ..	3 8 0	4 0 0	4 12 0	4 0 0	4 0 0
	V	Oats ..	3 4 0	4 0 0	5 8 0	4 0 0	4 0 0
		Millets, pulses, *shaftal*, *maina*, and lucerne grass and all *kharif* crops not otherwise specified ..	2 12 0	3 8 0	4 12 0	3 8 0	3 8 0
		Grass ..	2 0 0	2 4 0	3 0 0	2 4 0	2 4 0

NOTE.—The "lift" rates are half of those fixed for "flow" irrigation.

Upper Swat Canal.

Authority.	Class.	Name of Crop.	Area formerly irrigated by minors Nos. 3 and 4 of Kalpani Distributary, Lower Swat Canal, included in Kamalzai Shimali and Assessment Circles other than those in column 3.	Area formerly irrigated by minors Nos. 3 and 4 of Kalpani Distributary, Lower Swat Canal, included in Shahnahri Lower II and Kamalzai Janubi Assessment Circles.	Assessment Circle A (above) and including Bakhshali minor excepting areas formerly irrigated by minors Nos. 3 and 4 of Kalpani Distributary, Lower Swat Canal.	Assessment Circle B below Bakhshali minor.	Per.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
Irrigation Branch Notification No. 3913-I.F., dated the 9th August 1929.	I	Sugarcane ..	7 10 0	11 0 0	9 0 0	9 0 0	annum
		Gardens, orchard ..	7 10 0	9 0 0	7 0 0	6 4 0	,,
		Water nuts	6 0 0	7 0 0	7 0 0	6 4 0	,,
	II	Rice ..	6 0 0	7 0 0	6 4 0	6 4 0	Crop.
	III	Tobacco, spices, dyes, melons and vegetables ..	4 11 0	5 8 0	5 0 0	4 8 0	,,
	IV	Wheat, cotton, hemp and oilseeds ..	4 4 0	5 0 0	4 8 0	3 12 0	,,
		Oats ..	3 10 0	4 4 0	..	..	,,
	V	Barley and maize ..	3 10 0	4 4 0	3 12 0	3 2 0	,,
	VI	Millet, pulses, *shaftal*, *maina*, lucerne grass and all *rabi* and *kharif* crops not otherwise specified ..	3 0 0	3 8 0	3 4 0	3 0 0	,,
	VII	Grass ..	0 14 0	1 0 0	1 4 0	1 4 0	,,
	VIII	Crop grown on the "wadh" of a previous crop ..	1 8 0	0 12 0	1 8 0	0 12 0	,,

The rate for class VII—grass does not apply to the irrigation of military grass rakhs.

The "lift" rates are half of those fixed for "flow" irrigation.

NOTE.—(1) Future enhancement of the rates on Shahnahri Lower II and Kamalzai Janubi Assessment Circle will depend on progress made with and the effect of the drainage measures now being undertaken but reduction will stand up to the 12th March 19[illegible]2.

(2) The rates shown in the other columns will remain unchanged up to the 12th March 1937.

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Wells.

The marginal table provides information about the wells by tahsils and areas irrigated by wells and jhallars at the 3rd Settlement. There are 99 wells in the Charsadda tahsil and 122 *Jhallars* which are generaly on the banks of private canals and drainages.

Charsadda Tahsil.

Tahsil.	Wells in use.					Area irrigated. (in acres).
	Pacca.	Pacca kacha.	Kacha.	Total.	Jhallars.	
Charsadda ..	82	..	17	99	122	626
Mardan ..	1,283	148	737	2,168	217	9,511
Swabi ..	8,442	344	1,746	6,932	34	23,363
Nowshera ..	1,075	39	107	1,221	64	5,625
Peshawar ..	77	4	194	275	..	1,583
District ..	*7,359*	*535*	*2,801*	*10,695*	*437*	*40,708*

The capital outlay on sinking wells has practically doubled since the Settlement of 1895-96. Mr. Wylie made the following estimate :—

			Rs.
(*a*) Kacha	..	..	200/-
(*b*) Kacha pacca	..	..	460/-
(*c*) Pacca	..	..	760/-

These figures include the cost of well-gear. A kacha pacca well is one in which the masonry cylinder is built up as far as the surface of the water only. The average area irrigated per well is about 3 acres.

Mardan Tahsil.

The wells in the Mardan tahsil are more important than in Charsadda. In the Baizai Tappa they lie along the banks of the Kalpani and Gaddar drainages. Since the advent of canal irrigation the number of wells has greatly decreased. In the Sadhum Circle wells are found all along the banks of the Makam Nullah and Narai Khwar. In Tappa Kamalzai wells are found along the Kalpani, Makam, Gaddar and Balar drainages. In this tract there are about 1,400 wells, but the area is decreasing owing to cultivation by irrigation from the Swat Canals. The number of masonry wells has greatly increased as compared with the Second Regular Settlement of 1895-96, while the total number of wells has decreased.

The average cost of sinking a well in this tahsil has been estimated by the Settlement Officer as below :—

(*i*) For a masonry well—

			Rs.
(*a*) Cost of construction	..	..	700/-
(*b*) Cost of well-gear	..	..	150/-

(*ii*) For Kacha pacca well—

(*a*) Cost of construction	..	..	400/-
(*b*) Cost of well-gear	..	..	150/-

The life of a Persian wheel is approximately ten years.

A masonry well lasts a life time—and this applies generally to kacha pacca wells also. For this tahsil the average area irrigated per well is about 4 acres—for *jhallars* the figure is about the same. The average depth of water below the surface in the wells is about 20 feet. CHAP. II-A. Agriculture. Mardan Tahsil.

It is difficult to strike an average figure for the cost of sinking wells in the Swabi tahsil, as the cost varies according to the nature of the sub-soil the length of lead for stone and other materials and the depth of water. Swabi Tahsil.

The average cost of constructing a masonry well plus well-gear has been estimated at Rs. 750/- and a kacha pacca well about Rs. 450/-.

The average area irrigated per well is about 4 acres.

In the Kinara Darya Circle the outlay on the construction of wells is very heavy. The sub-soil is pure sand and the wells quickly choke with use as the inflowing water carries the finer sand particles with it. To meet this difficulty the masonry cylinders are placed very deep. The supply in many wells near the river is short; the water level rises and falls with the river. In the Jabba Circle, in the villages of Babini, Jhanda and Boka, the wells are all unlined and the depth to water is about 60 feet on the average. Also the wells choke badly and have to be cleaned every year. This task falls on the tenant where the owner takes one-third share. South of the Ajmir range the average depth to water is only about 20 feet, but the cost of construction is heavier than in the Maira Circle, because of the fact that after digging a few feet down "gai" is encountered, which is a mixture of sand and stones which crops up every where in the Indus riverain country. This mixture is very unstable and the wells silt rapidly with use, unless the masonry cylinder is carried well below the water level.

The wells of Swabi are famous for tobacco, the cultivation of this crop has reached a very high degree of efficiency in this tahsil. The crop is very carefully handled and the best Swabi tobacco is now considered to be as good as if not better than that grown in the Chachh Ilaqa (Attock District).

The wells in the Nowshera tahsil are of a better type than those in the Swabi tahsil. The best wells lie round Nowshera Kalan, these are on the edge of the Cantonment and are really valuable. The wells in the extreme east in Narai-Naudeh, etc., are the poorest in the District. The soil is stony and shallow on account of scour by floods from the hills in the south, and the crops grown are definitely inferior. In the Nilab Circle all the wells are masonry lined. The supply is insecure and the water level rises and falls with the river. Some of the wells can only be worked for a few hours at a time, after which the supply gives out. The best Nowshera Tahsil.

CHAP. II-B. — Rents, wages and prices. — Nowshera Tahsil.

well lands are in the Jabbi, Thoa and Gharibpura villages, where the soil is a light loam but firm. Elsewhere it is usually sandy and not fertile. The average cost of constructing a masonry well in the Nowshera tahsil, plus the cost of well-gear is estimated at Rs. 750/-. A kacha pacca well costs about Rs. 400/-. The average area irrigated per well is 4 acres.

Peshawar Tahsil.

Wells are unimportant in the Peshawar tahsil.

SECTION B.– RENTS, WAGES AND PRICES.

(a). Rents.

Kind rents vary according to the class of soil, crop, the quality and position of the land, but on each class they show a marked uniformity all over the district. A detailed discussion of the rates of 'batai' usual in each tahsil will be found in the Assessment Reports. A brief account is also given here.

On well lands there are two principal rates, *i.e.*, one-half and one-third. In the case of the first of these the owner pays half the cost of seed, manure, well pots, ropes, etc. When one-third is recovered on well lands, the owner usually makes no contribution towards the cost of cultivation except that menial's dues are paid from the common heap. This is also the case when the rent is one-half, while the owner is responsible for providing heavy wood for replacement in the well-gear. Wood for petty repairs is in the case of both rents supplied by the tenant.

On Shahnahri lands the usual rates are one-half and one-fourth. When the owner receives one-half he generally pays the Land Revenue and the water-rates out of his share. In some assessment circles in addition to half the produce the tenant also pays half the water-rates. When a rent of one-fourth is taken the tenant pays the Land Revenue and water-rates as well.

On Nahri land one-half is the almost universal rate. Occasionally the tenant will be found to pay half the Land Revenue as well but in this case the owner pays half the cost of seed and manure.

On Sailab land the almost universal rate is one-half. Dagoba land and some of the best barani pay one-third. The usual rate on barani land however is one-fourth while on the maira class one-fifth or even one-sixth may be taken. On unirrigated soils the owner always pays the Land Revenue out of his share. The owner practically always recovers his share of the straw of grain crops.

Charsadda	40
Mardan	32
Swabi	24
Nowshera	20
Peshawar	40

In the margin is given the percentage of the cultivated area in each tahsil held by tenants-at-will paying rents in kind at the time of the Third Regular Settlement.

CHAP. II-B.

Rents, Wages and Prices.

(a).
Rents.

Cash rents.– The extent to which the cash rents are paid by tenants-at-will at the time of the 3rd Regular Settlement in the various tahsils are shown in the margin in the form of percentages on the cultivated area. Only in the Charsadda tahsil, is there a sufficient area under cash rents. It may be said that the cash rents are usually paid on irrigated lands. During the Settlement the cash rent data was of the utmost value in estimating the soil rates to be imposed on various classes of irrigated land. In the Peshawar tahsil though only five per cent of the cultivated area of the whole tahsil is held on cash rents, still in two circles Kabul Nahri and Kasba Bagram it is 10 and 29 per cent of the cultivated area, respectively. It might be recorded that cash rents are usually net values. The owner who recovers a cash rent usually pays the Land Revenue himself but leaves the entire cost of cultivation to be defrayed by the tenant. On Shahnahri land in the Charsadda and Mardan tahsils the lease system is common. In these tahsils the big owners usually take little interest in the development of their lands, but hand over their lands to lessees who pay all the Government dues and recover a half share from the tenants. It is obvious that here the lease rate is something below the true rental value of the land as the middleman's profit has to be added to the lease rate before the true cash value of the one-half share which he recovers can be calculated.

Charsadda	27
Mardan	16
Swabi	1
Nowshera	2
Peshawar	5

All over the district, as a general rule, the owner recovers his share of the straw of grain crops. Pure fodder crops like *shaftal* are also divided. Round Peshawar and near the Cantonment fodder is a valuable commodity and is sold at high prices. For details of the treatment of straw and fodder in the produce estimate, the Assessment Reports of the Third Regular Settlement may be consulted.

Zabti rents are practically unknown in this district. Tenants free of rent are usually trespassers or persons who have been wrongly recorded as owners. Table No. 38 of the B Volume shows the area cultivated by tenants paying rents.

(b).
Wages.

In tableNo.25 Volume B comparative figures are given for rates of wages and hire since 1900-01. Peshawar is probably the most important labour centre in the Province, due to its being the headquarters of the province and a busy trading centre. A regular Wage Census is held in the five settled districts in the North-West Frontier Province, every five years. The first survey of the wages current in the Peshawar District was held in December 1912, and it was found that the rates for certain classes of labourers in Peshawar City were higher than those of Lahore. As regards the rural wages these were also higher than in the adjoiniug districts of the Punjab ;

CHAP. II-B.

Rents, Wages and Prices.

(b) Wages.

this is probably due to the heavy demand for labourers owing to the extension of canals and the improvement of cultivation.

In 1928 the daily rates paid to artizans and labourers in Peshawar City and Lahore were as below :—

	Carpenters	Black-smiths.	Masons.	Unskilled labourers.
	As.	As.	As.	As.
Peshawar City	40	40	40	12-14
Lahore	36	40	36	14-16

The greater demand in connection with the rebuilding operations mainly due to the disastrous fires which occurred in Peshawar City on 7th October 1927 accounted for the rise of wages for artizans while the unskilled labourers were practically the same in the capital cities of both the provinces.

In 1892 the daily rates in the Peshawar District were as below:—

Able bodied agricultural labourer .. .. -/3/6

Common mason, carpenter or blacksmith .. -/11/-

According to the Wage Censuses held in 1912, 1917, 1923 and 1928 the rates of wages in urban and rural areas were as below :—

	Wages per diem in annas.			
	1912.	1917.	1923.	1928.
Urban (Peshawar City).				
Workers in iron and hardware	18	20	20	40
Brass, copper and bell metal workers ..	24½	20	24	40
Carpenters	21	20	36	40
Cotton weavers (hand industry)	12	20	20	16
Masons and builders	20	20	36	40
General labour unskilled	9	12	12	12
Rural.				
Carpenter	22	24	36	24
Blacksmith	20	24	28	24
Mason	22	24	36	32
Agricultural labourer	8	10	10	8
Unskilled labour	6	8	10	8
Ploughman	5½	6	8	4

The Peshawar rates for artizans and for unskilled labour both in urban and rural areas have advanced more than three times in the case of urban and more than twice in the case of rural tracts, as against 1892 rates.

As a general rule, wages follow prices with a lag of some period. Wages in rural areas in 1928 were returning to the level obtaining in 1917, in towns they showed a continuous rise up till 1928. The rise in the wages of urban labour can be attributed firstly to a higher standard of living among the general population since the Great War, which has increased the demand for town comforts and town-made goods, and secondly, to the large increase in Government

CHAP. II-B. — Rents, wages and prices. — (b). Wages.

expenditure in the development and improvement of buildings and communications. The continued fall in prices since 1928, has no doubt effected a considerable reduction in urban wages. The comparatively low wages of unskilled rural labourers and ploughmen are due to the fact that they are usually accompanied by some payment in kind.

Village labour can be paid in two ways ; either the labourer, menial or artizan, is kept and clothed by the zamindar and given a fixed share of the produce of each harvest, or else he is paid by the day. Of the former class is the farm labourer (Dekhan) who is the regular ploughman, who folds the cattle and spreads the manure. Other village artizans who are paid in kind are the carpenter, who makes and repairs the ploughs and other agricultural implements, the wood work on the Persian Wheels, etc.; the potter who supplies pots for the Persian Wheels and earthen vessels for domestic use ; and the blacksmith whose duty it is to fix all the iron work on agricultural implements and keep it in repair. Other village menials such as the barber, shahkhel, etc., are also paid in kind. In the Peshawar District the practice of paying village menials in kind at harvest time is still almost universal. The separate amount which each class receives is small, but taken altogether these payments mount up and form a considerable charge on cultivation. In estimating the earnings of these village menials, it must not be supposed that they confine themselves only to agricultural woık ; many take up quite different extra occupations which help them to make their livelihood.

(c) Prices.

Table No. 26 of Volume B shows the retail prices of main staples. The statement below compares the prices sanctioned in the 3rd Regular Settlement with those assumed at the Settlement of 1895-96.

Prices in annas per maund.	Wheat.	Barley.	Rice.	Maize.	Gur.	Rape.	Cotton.
2nd Settlement ..	30	18	29	21	80	46	71
3rd Settlement ..	40	24	38	30	72	60	80
Rise or fall per cent. ..	+33	+33	+31	+43	−10	+30	+13

Only in the case of gur was the price assumed lower than that assumed at the last Settlement. A uniform scale of commutation prices was fixed for the whole district. Round Peshawar, rates of course run higher than elsewhere, but this fact was taken into account in calculating the results of the produce estimate in the Peshawar Tahsil. The geneal rise in prices was calculated for each tahsil and the results were as under :—

Charsadda	..	25 per cent.
Mardan	..	32 ,,
Swabi	..	39 ,,
Nowshera	..	32 ,,
Peshawar	..	30 ,,

CHAP. II-A.

Rents, wages and prices.

(c) Prices.

The general rise in prices since last Settlement worked out at from 30 to 35 per cent. in the district. In the Settlement the commutation prices were fixed after consideration of all the various kinds of information which was obtainable, *i.e.*, the prices published in the *Gazette*, prices recorded in assessment circle note books, actual prices prevailing in the chief markets excluding Peshawar, from 1895 onwards, prices sanctioned by the Financial Commissioner, Punjab, for use in Settlements, and prices obtained by the small agriculturist who depends to a great extent on whether he is in debt, or is in a position to sell.

An enormous improvement in communications and a corresponding decrease in the cost of transport are the chief causes of the rise in price of food grains. India is becoming every year a more important factor in the world market, the prices in a remote district such as Peshawar have similarly been levelled up with those ruling at the ports to a greater degree than was previously the case. The heights to which prices had soared led to the conviction that the rise would be permanent, and there seemed very little likelihood of an early return to pre-war levels. But the world-wide trade depression has brought prices down with a run, to the final and unprecedented fall of 1931.

The dangers of famine have altogether abated. Years of scarcity may come and prices may run higher than wages can afford, but owing to the improvement in communications and the extension of canal irrigation, it would seem that absolute famine in the Peshawar District is a thing of the past.

For the whole district there has been a decline of 6 per cent. in the cultivated area since last Settlement. There has been, however, a considerable increase in the area protected by irrigation—56 per cent. of the cultivated area of the district receives irrigation now as compared with 34 per cent. in 1895. Thus the cultivation of the district has been practically assured. The crop area has also been increased by 13 per cent. since 1895-96. All these factors tend to increase and are a very marked sign of the increasing prosperity of the zamindar.

(d) Material condition of the people.

It is rather difficult to generalise regarding the economic conditions of the various classes of the population. They differ from class to class and to a less extent for the same class in different tahsils. During the last 30 years many factors have been at work, which have effected far-reaching alterations in the direction of material progress in the condition of nearly every class. Chief amongst these have been the great rise in wages and charges for specific services and the introduction of western ideals, especially in Government service. The rise in value of agricultural produce prior to 1928. Expenditure of enormous sums by the Government from Central Revenues for the administration of the Frontier

CHAP. II-B.

Rents, wages and prices.

(d) Material condition of the people.

Districts, for the control of the border tribes and for the development of civilising influences, such as roads and canals. In addition to the local resources of production, the heavy sums from outside sources which are annually spent in this little corner of India go directly or indirectly into the pockets of the inhabitants, and thus increase the wealth and prosperity of the people of the District. But unfortunately two weak points (in the Pathan character) are extravagance and improvidence which are exaggerated at times of ease and affluence ; thus unwise expenditure, added to natural causes and world trade depression have led to an apparent decline in agricultural prosperity towards the end of this decade. The standard of living has increased considerabley even in villages far distant from the towns. Fine clothes have taken the place of coarser home-spun materials. Present-day houses are better built and are equipped with clocks, enamelled plates and tumblers, fine tea-sets, metal cooking-dishes, European kerosine oil lamps, and many other such comfort-giving appliances. Looking-glasses and other crockery abound everywhere, and it is not uncommon to hear at evening time the strains of the universal gramophone even in rural areas.

There are many wealthy land owners in the District, but unfortunately few of them are careful managers. Many of the smaller owners and a large number of tenants have not the free control of the disposal of their produce. Since the introduction of the Land Alienation Act, it has become increasingly difficult for a zamindar to obtain loans. In any case for cases of emergency, he has to obtain money even at as high a rate of interest as 50 per cent. The majority of the middle class land owners are in debt from Rs. 300/- to 500/-. Of the large owners a few are wealthy but the majority are indebted to the extent of from Rs. 1,000/- to 5,000/- and a few owe as much as from Rs. 5,000/- to a lakh of rupees. A few years back the indebtedness of owners was not large relative to their property, but due to recent world depression, the price of the land has considerably fallen, and very few come forward to purchase land even at very low rates. The present circumstances with so much increased expenses have made the future of the agriculturist very depressing. The position of the landless agricultural labourer (Dehqan) generally follows that of the land owner.

There has been a distinct advance among the artisan and labouring classes. The demand for skilled and unskilled labour has placed these classes in a stronger and securer position than they previously enjoyed, so that they have been able to obtain a return for their labour substantially in excess of the rise in cost of their former standard of living.

The trading classes, who had as a whole, earned much wealth during the Great War and for a few years after it, are also showing

CHAP. II-B. — Rents, wages and prices. — (d) Material condition of the people.

signs of discontent due to the world trade depression. The exchange and movement of money is at a stand-still, thus the profits of the tradesman have been restricted, and he can only look to a restricted field for investment.

The professional classes, Government and other servants on fixed salaries, and the middle class have also suffered. They find it difficult to keep pace with the steady rise in the standard of living which has been raised by other members of the social classes to which they belong. Their expenses have increased more rapidly than their income and they find it difficult to maintain their families, who expect modern education and expensive amusements.

(e) Measures of weight and capacity.

Grain in the Peshawar District is usually sold by weight but in some parts of Yusafzai, a measure of capacity is used. The weight of the Durani Ser was equal to Rs. 102, and was known as the Doadza-Shahi ; the Sikh Ser was equal to Rs. 102 and was known as Nanak-Shahi ; the Peshawari Ser, to Rs. 104. There is a difference of half a masha in weight between the Doadza-Shahi, Nanak-Shahi and Government rupee, the former being equal to 12 mashas in weight, and the Government rupee to 11½ mashas only. The Government Sei is equal to Rs. 80 and consequently the Peshawar maund exceeds the Government maund in weight by 12 seers. The common calculation when weighing grain is by "dharis"; one dhari being equal to four sers. In the Mardan Sub-Division in the tappas of Utman-Nama and Razzar, the measure of capacity is known as an odi or ogi and the contents weighed are equal in wheat or moth to 5¼ Sers, in barley and millet to 4 Sers in maize to 5 Sers, and in mustard seed to 5⅛ Sers. A lastal or sackful of wheat, barley and jowar is usually between three and four maunds in weight. A sackful or "Chhat" of *gur* weighs 3 maunds. The local Ser is equivalent to about 1⅜ Sers of the standard measure.

The local scale in use for the measurement of grain by weight is as follows :—

1½ double pice	is equal to	1 Sarsahi
8 Sarsahis are	,,	1 Chitak
4 Chitaks	,,	1 Pao
4 Paos	,,	1 Ser (local)
4 Sers	,,	1 Dhari
40 Sers or 10 Dharis	,,	1 Man (Maund)
4 or 3 Mans (Maunds)	,,	1 Chhat (Sack or bullockload).

Measures of length and distance.

The usual measures of length employed in measuring cloth, etc., are :—

3 Ungals or 'Jutc' (breadths)	are equal to	1 Girah
4 Girahs	,,	1 Pao (or quarter).
8 Girahs or 2 Paos	,,	Nimgaz (half yard).
16 Girahs	,,	1 Gaz or yard.

CHAP. II-B.

Rents, wages and prices.

Measure of length and distance.

The yard used in the city is 2 ungals longer than the standard English Yard used in Cantonments. Distance is usually expressed in miles, while a somewhat indefinite standard the Kroh, supposed to be equivalent to 4,000 camel paces, is used in the villages. In practice two 'Kroh' are equivalent to about three English miles.

Measures of Area.

During the recent Settlement, the entire district has been re-surveyed including certain hill villages in the Koh-i-Khattak Circle of the Nowshera Tahsil, which had not been resurveyed since 1870. The maps were drawn to the usual scale of 40 karams or 220 feet to one inch or 24 inches to one mile. The Karam is 66 inches.

The scale foi the measurement of area is as follows :—

Square measure.

20 Marlas are equal to		1 Kanal.
8 Kanals	,,	1 Acre.
2 Jaribs	,,	1 Acre.

Jaribs are usually used locally.

At the First Regular Settlement, the field maps weie drawn on the scale of 60 karams or 330 feet to the inch, which is equivalent to 16 inches to the mile. Formerly land was calculated according to its productivity and depended upon the yields. Thus one maund of land is the area on which a maund of wheat or barley would be sown. Since the advent of canal irrigation land has increased enormously in value, and by constant partition, the size of fields has also tended to become smaller, while the British system of calculation has been universally adopted. The old terms may be met with on barren and unirrigated lands but not in settled or irrigated areas.

Measures of time.

The day is divided into the following watches or periods especially necessary for the distribution of water rights.

3 Hours are equal to		One Pahar (or Watch).
4 Pahars	,,	Day or Night (12 hours).
8 Pahars	,,	One Shahbanaroz (Shab night and roz day) (24 hours).

The periods of time (Waqat) are calculated from sunise to sunset or from sunset to sunrise.

Very early dawn, the time when people get up to eat food during Ramzan, is known as " Peshmane ", then follows 'Charag Bang', or cock-crow, while the early dawn is called 'Mullah Bang' (the early call to prayer), sunrise is Nwar 'Khato', 'Kacha Gharma' is about 10 a.m. and noon is 'Gharma', 'Maspakhin' early afternoon, while late afternoon is 'Mazigar', sunset is 'Nwar prewato', evening is 'Makham', 9 p.m. is 'Maskhotan' and midnight is 'Nimashpa'.

CHAP. II- C.

Forests and Arboriculture.

Measures of time.

The days of the week are :—

Gul (Monday).
Naha (Tuesday).
Char Shamba or Shoro (Wednesday).
Ziarat (Thursday).
Jumma (Friday).
Khali (Saturday).
Itwar (Sunday).

The agricultural months commonly referred to by the people are those of the Sambat or Solar year of Vikramaditya, each of these begins about the middle of the English month, as shown in the following table :—

Month.	Corresponding English Month.	Month.	Corresponding English Month.
Chetr	March-April.	Assun ..	September-October.
Bisakh ..	April-May	Kattak ..	October-November.
Jeth ..	May-June.	Manghar ..	November-December.
Har ..	June-July.	Poh ..	December-January.
Pashakal ..	July-August.	Mangh ..	January-February.
Bhadron ..	August-September.	Phaggan ..	February-March.

SECTION C.—FORESTS AND ARBORICULTURE.

Forests.

Area.

The Forest areas consist of :—

	Area in acres.
(*i*) Khawara Protected Forest under control of the Forest Department	63,671
(*ii*) Cherat Cantonment Forest under control of the Forest Department	1,974
(*iii*) Other forests under control of the Military Department	3,254
(*iv*) Buner Border and other village forests owned privately ..	5,764
Total ..	74,663

These forests constitute only 4·5 per cent. of the total area of the District.

Composition and condition of Forests.

The vegetation in the forests is of the type usually found in low hills and consists of Phulai (Acacia Modesta); Sanatha (Dodonaea Viscosa); Kau (Olia Cuspidata); Gurgara (Replonia Buxifolia); and Karir (Capparis Aplylla), etc.; some Chil (Pinus-Longifolia) is to be found near the uppermost limits of the Buner Border forests. Due to unrestricted fellings in the past, the stocking in the forests is very poor and the yield which consists of fuel only is very small indeed.

CHAP. II-C. Forests and Arboriculture. Timber, fuel and charcoal supplies and their prices.

Fuel and charcoal are obtained mostly from the Buner Border and from the Tirah forest and to small extent from Khawara forests and village lands. At the present rate of cutting, however, it will not be long before these fuel resources are completely exhausted. There are no timber forests in the District and the timber requirements are met entirely from imports from outside.

The prices of timber and fuel vary considerably from year to year. The present rates (1933) are :—

(*i*) Deodar logs Rs. 1/4/- per cubic foot.

(*ii*) Blue pine logs Rs. -/10/- ,,

(*iii*) Fuel Rs. -/8/- per maund.

Import of timber and timber markets.

Timber consisting of Deodar, Blue Pine and Chil comes from :—

	Appro : Annual imports.
(*i*) Indus-Kohistan (imported *via* the Indus River) ..	2,00,000 Cubic feet.
(*ii*) Swat-Kohistan (imported *via* the Swat River) ..	60,000
(*iii*) Buner Forests chil timber (imported over the Buner Border) consisting chiefly of chil poles ..	50,000
Grand Total ..	3,60,000

These figures represent but a small fraction of what used to be imported in the past, the decrease being due to the fact that almost all the economically accessible forests in Trans-Frontier areas have been exhausted owing to unrestricted fellings in the past. A good deal of timber used also to be imported from Dir forests, but it has been stopped by Government as a result of the refusal on the part of the Nawab of Dir to place his forest under proper forest management. The main timber markets are at Khairabad on the Indus River and Nowshera on the Kabul River.

Import duty.

With a view to restrict excessive fellings in Trans-Frontier forests, import duty has been imposed recently at the following rates :—

Indus-Kohistan timber	Rs. -/4/- per cubic foot.
Swat, Dir and Chitral Kohistan ..	Rs. -/1/6 ,, ,,

The above rates are for logs, double these rates are charged for sawn timber.

Control of timber in transit by River.

The River Rules which have been in force on the Indus River for the last 30 years were made applicable to the Swat and Kabul Rivers also in 1932. In addition to import duty, rafting fees at the rate of -/2/- per log and 6 pies per scantling are now charged on all rivers in return for the protection afforded to timber in transit by the employment of staff on these rivers.

CHAP. II-D.

Mines and Mineral Resources.

Forest control and management.

Conservancy measures were started in the District with the formation of the Peshawar Forest Division in 1930 with its headquarters at Nowshera. The jurisdiction of the Division extends to the Agencies also. The annual cost of establishment including office establishment in 1932-33 was Rs. 23,255.

Since 1930 the following forests within the District have been taken into special control of the Forest Department and may be expected to yield a supply of firewood when they have recovered from the disastrous treatment hitherto accorded to them :—

	Area in acres.
Khawara forests	13,000
Cherat forests	1,974

In addition to the above, the Forest Department now controls the management of the forests of Swat in the Malakand Agency, for which a working plan has been made. Experiments are in progress in the plains portion of the District to ascertain whether fuel plantations with or without irrigation can be initiated and profitably conducted.

SECTION D.—MINES AND MINERAL RESOURCES.

Practically speaking there are no mineral resources of any real value in the District, and in the Census Reports the number of persons reported to be employed in working minerals is negligible.

Though iron and antimony are known to exist in the surrounding hills, kankar is the only mineral product of the district of any importance; it is used for road-making and also burnt for lime, and is found in the usual calcareous nodules near the surface all over the District.

A yellow marble used for the manufacture of beads and charms is found near Maneri, in the Yusafzai tract, it is known locally as 'Sang-i-siah Maqsudi.' Crude chalk is found in Lundkhwar. Millstones are brought from Pallodheri. Slate quarries exist near Manki, 5 miles south of Nowshera.

A marble quarry exists near Nowshera Kalan and the stone, a veined red marble, has been used for the construction of public buildings, as also for road metal.

In the Indus and Kabul Rivers auriferous deposits of gold are found, though not extensively. A certain amount of gold-washing is carried on in the Swabi Tahsil. The process is known as 'kiri', and the washers as 'kirs'.

The Indus gold is of inferior quality but the Kabul river gold, which is rarer, sells for Rs. 2 or 3 a tola more.

Section E.—Arts and Manufactures.

CHAP. II-E.

Arts and Manufactures

In the last 20 or 30 years hand industries have greatly declined in number and importance due to the introduction of power industries, change in the standard of living and fashion. The prosperity of the following industries and also the number of workers have increased: carpenters, furniture makers and coach builders, shoe and English boot makers, saddlers and watch makers, copper, iron and tin workers, bicycle and motor repairers and tailors. The workmanship in these arts and occupations has greatly improved.

Cotton.

The use of foreign cotton clothes has increased enormously and everywhere the hand loom weavers belong to the poorest classes. Peshawar is one of the important cotton weaving centres. There are 3,865 earners employed in weaving cotton, spinning and sizing in the District. A fair number are employed in the weaving of lungis and the remainder in the production of khaddar, coarse shirting cloths, etc. The weavers here are capable of turning out lungis of a superior quality. They have acquired great skill, and the better quality lungis are exported to some extent to the Punjab and also sold well all along the border. Yarns shaded from light indigo to dark indigo are used in the warp to produce fine warp stripes and sometimes check designs are also made with alternate white and indigo coloured wefts. The head dress worn here is a very picturesque one. The demand for Peshawari lungis is universal as these have formed a national headwear for this province and the adjoining tribal areas. The durability, better finish and smoothness after washing of the Peshawari lungis are features on account of which they are preferred to silk ones.

The other qualities of coarse cloth produced fall short considerably in point of finish, quality and design. These cloths are now used only by the poorer classes in the villages. There are some looms working in the Charsadda Tahsil. These are almost all primitive pit-looms and no improved types of pit-looms or appliances are used. Generally the hand-weaving industry is declining owing to the use of primitive pit-looms, which give a smaller yield and provide only rough finish to the cloth quite inferior to the modern designs and quality. Thus the earnings are very limited, and as a consequence many of the weavers are leaving their hereditary occupation for such others as may give them at least a bare livelihood.

Wool.

There are no wool industries in the District.

Silk.

Silk lungis, handkerchief, and other silk fabrics of good quality and design were at one time made in considerable quantities. But due to the importing of silk lungis and handkerchiefs at cheaper prices from Bukhara, Meshed and other places, the local silk weaving industry has declined.

CHAP. II-E.

Arts and Manufactures

Embroidery.

Silk and tila embroidery of a high standard is done on kullahs, chaplis, shoes, garments and other household fabrics. The kullah industry is extensively carried on at Peshawar. Peshawar is famous not only for the quantity of kullahs made, but also for the high quality of their manufacture. With the lungi, the kullah is universally worn by the people. Embroidery of a high class is done on cloth or velvet, before the kullah is made. The Peshawari kulah and topi is famous in all parts of the country.

Wax cloth on fabrics.

Wax is first prepared by special methods, and then pasted in a fine thread on the cloth used. The workmen engaged in this art work with great accuracy and rapidity. This important and attractive industry is done in Peshawar City only, and it is particularly interesting to see the workers evolving intricate and decorative designs on the cloth, using wax of various colours. The finished products are commonly used for the decoration of walls inside houses and for curtains, table-cloths, etc.

Leather Industry.

Peshawar is an important commercial centre for raw-hides and skins in Northern India. There are no tanneries in the District and most of the leather used here for the making of shoes and chaplis and other goods is imported from the Punjab and other provinces. Shoes and chaplis are made here in considerable quantities. In the recent Census of 1931, there were 4,831 persons employed in the making of boots, shoes, sandals and clogs. Peshawari shoes and chaplis have become the universal footwear for all Pathans. These are exported to Afghanistan and other adjoining tribal territories in great numbers. The typical Peshawari shoe is heavy and substantial and is studded with hobnails being particularly strongly made for export to the rough and stony parts of Afghanistan. There are numerous workers, employed in making leather covered boxes (yakhdans); but these men are not Mochis, and do not make or deal in shoes. There are also makers of belts, bandoliers and scabbards.

Iron Works.

Peshawar manufactures a good number of different kinds of knives and other iron articles, but only for household use. Tangi is famous for superior quality knives.

Copper.

Utensils of copper of various shapes and sizes are made in the city in considerable quantity. The chasing and ornamentation produced by the workers is usually simple and bold. These utensils are used by Muslims only and a considerable quantity are purchased by tribal people for domestic use.

Mazri.

Mazri or the wild dwarf palm is the most important fabric-producing plant. It grows in most of the hills that surround the District. It grows in less abundance than in Kohat. The leaves of this plant resemble the leaves of the date palm ; but are more fan-shaped. They are cut into strips and used for making floor and roofs mattings, ropes, bed-strings, pankhas, baskets of different designs, etc.

Large quantities of hand fans and small mats are exported to the Punjab and other parts of India. Mazri leaves in their natural form are also exported in great quantities to the various important cities of Upper India, where they are used for making mats. The hill tribes enjoy a monopoly of the trade in the plant, and also bring a number of articles manufactured from it to Peshawar for sale.

CHAP. II-F. Trade and Commerce. Mazri.

Miscellaneous Industries.

Pottery.—Ordinary pottery making for household use is carried on throughout the District, but pottery glazing is done only in Peshawar City by one or two small concerns.

Snuff.—A large quantity of snuff is manufactured in Peshawar City and is exported within the Province, to trans-border tracts, and Kashmir.

Soap.—Is manufactured in Peshawar ; its quality has greatly improved of recent years, but the quantity produced is consumed within the District.

Printing.—Printing of all kinds is constantly increasing with the growth of education and the demand for newspapers and the firms doing this work are becoming better equipped.

Technical Education.

There are no industries or institutions where technical education is imparted, except for an Anglo-Vernacular Middle School at Nowshera, where ordinary technical instruction in carpentry and tailoring is given in the middle classes on an optional basis.

Factories.

Table 28 of the B Volume gives a list of the 19 registered factories of the District, with the average daily number of operatives employed. There are six private factories which are mostly concerned with cotton-ginning, cotton pressing and ice making.

Section F.—Trade and Commerce.

Peshawar owes its importance to its position as a trading centre on the main trade route between India and Afghanistan, and, leaving aside the small quantity of agricultural trade with the Punjab from the rural areas, it will be sufficient to give here a description of the trade with Afghanistan for which figures are available.

The extensive trade between Peshawar and Afghanistan which has only in recent years been interrupted by the Third Afghan War (1919) and the Afghan Rebellion (1929) is the reason for the great importance of Peshawar as a trading centre.

Since the development of roads and the increase in motor traffic, the camel caravans have, to a large extent, given way to motor transport. The following statement shows the amount of transport employed to and from Afghanistan, from which it will be seen that the number of lorries now employed has risen in the last

CHAP. II-F. — Trade and Commerce. — Factories.

four years from about 800 to 4,500 per annum, while the number of camels has fallen from 15,000 to 5,000 per annum.

FROM PESHAWAR.

Year.		Number of Lorries.	Number of Camels.	Number of Mules.	Number of Donkeys.	Number of Bullock-carts.	Bullocks.
1927-28	..	795	11,751	1,230	3,783	286	..
1928-29	..	1,235	5,911	1,123	2,446	87	..
1929-30	..	1,212	10,051	787	1,473	..	2
1930-31	..	2,643	7,913	567	..	..	876
1931-32	..	4,763	4,456	296	421	..	..
FROM KABUL.							
1927-28	..	628	15,650	1,410	3,957	257	..
1928-29	..	1,346	11,584	797	3,513	38	..
1929-30	..	1,027	12,289	581	2,582	1	..
1930-31	..	2,081	8,003	524	876	..	5
1931-32	..	4,635	5,506	60	148	..	58

The camel caravan on the road and the caravan serais of Peshawar City present pictures of peculiar interest and have as unusual attraction of their own.

The chief exports to Afghanistan are tea, cloth, sugar, salt matches, kerosine oil, iron, petrol, leather goods, machinery, copper, cement and silver.

The chief imports are raisins, pomegranate, almonds, apples, skins, grapes, nuts, carpets, melons and dried fruits.

The table below gives the trade results showing the amount of duty refunded under the Anglo-Afghan Trade Convention on exports during the year 1931-32 :—

Name of Port.		Received.	Disposed of at Peshawar Treasury.	Other Treasuries.	Pending.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Bombay	..	15,49,449 10 0	14,48,493 15 6	1,55,308 4 0	..
Karachi	..	15,23,248 9 0	6,92,664 3 0	2,08,528 6 0	6,22,056 0 0
Calcutta	..	3,693 9 0	550 2 0	1,223 7 0	1,920 0 0
Peshawar	..	32,187 12 0	10,680 0 0	1,060 4 0	20,447 8 0
		31,08,579 8 0	21,52,388 4 6	3,66,120 5 6	6,44,423 8 0

RESULT.

Duty refundable on Customs Goods imported for Afghanistan during 1931-32.

(Received).

31,08,579 8 0

Disposed of.
(Refunded for goods crossed the Border).
Rs. 21,52,388-4-6.

Duty withheld for trade retained by traders in British-India.
Rs. 6,44,423-8-0.

SECTION G.—MEANS OF COMMUNICATION.

CHAP. II-G.

Means of communication.

The length of the N. W. Railway track (gauge 5′-6″) falling within the Peshawar Civil District is as follows :—

(a) Railways.

(a) From Attock Bridge, Mile 577·22 to Islamia College, Mile 628·75.

Of the above portion, the section from Attock Bridge to Khairabad, 2·38 miles, was opened on 31st May 1883.

From Khairabad to Peshawar City, 41·25 miles, was opened on 1st May 1882.

From Peshawar City to Peshawar Cantt., 2·65 miles, was opened on 1st January 1883.

From Peshawar Cantt. to Islamia College, 5·25 miles, was opened on 1st January 1901.

Branch Line.—

(b) Of the Nowshera-Durgai Section, the portion from Nowshera to mile 33·59 lies within the Peshawar Civil District. This was first constructed as a narrow-gauge line and opened for traffic on 1st January 1901.

It was subsequently converted into broad-gauge (5′-6″) in two stages.

Nowshera to Takht-i-Bhai, 23·38 miles, opened on 26th September 1921, and Takht-i-Bhai to Mile 33·59, 10·21 miles, opened on 30th March 1922.

The total broad-gauge track within the Peshawar Civil District including main and branch lines is therefore 85·12 miles.

The main-line section from Attock Bridge to Peshawar is laid with heavy section rails of 90 lbs. per yard on varying types of sleepers such as deodar wood, cast iron plates, and steel trough sleepers. The former lighter weight of rails have been replaced with these heavier sections in order to conform with the modern trend of employing heavier locomotives on the Railway, thus enabling heavier and faster trains to be run on the section.

The track on the branch line section consists of 75 lbs. rails laid on wooden sleepers ballasted as for the main line with broken stone ballast.

Curves.—The sharpest curve on the main line is of 1,013 feet radius, and on the branch line 716 feet radius.

Bridges.—There are many large bridges on the N. W. Railway in the Peshawar Civil District, two of which are worthy of special note.

The Attock Bridge at Attock, mile 577 on the main line is a combined-rail and road-way bridge with a total length of nearly 1,500 feet. The bridge was originally constructed in 1883 at a

CHAP. II-G. Means of communication. (a) Railways.

cost of about 32 lakhs. Owing to the increasing weight of trains and engines, it was found in recent years that the bridge was not sufficiently strong for the new loads and consequently in 1929 the bridge was remodelled and strengthened at a cost of nearly 13 lakhs of rupees. In its present form the bridge consists of 3 spans of 257 feet, 2 spans of 308 feet, and 2 short spans of 40 feet.

The following particulars may be of interest :—

(*i*) Height from low water level to underside of girders=92·9 (approximate).

(*ii*) Low water level	=	868·35 about sea level.
(*iii*) High flood level of 1929	=	933·78 ,, ,,
(*iv*) Rail level	=	1,003·67 ,, ,,

The Railway is carried over the top of the girders and the road on the bottom booms.

The second bridge worthy of special note is the Kabul River Bridge between miles 1 and 2 on the Nowshera-Durgai Line. This bridge was constructed at the time of opening of the Railway and consists of 7 spans of 40 feet and 4 spans of 150 feet, giving an overall length of 880 feet.

Low water level	=	927·75 above sea-level.
High flood level of 1929	=	950·50 ,, ,,
Level of bottom girders	=	952·75 ,, ,,
Rail Level	=	956·40 ,, ,,

Tunnels.—There are six tunnels between Attock Bridge and Jahangira Road giving between them a total length of about 2,400 feet.

Important Railway Stations.

The important Railway stations in this district are Peshawar Cantonment, Peshawar City and Nowshera.

Peshawar Cantt. railway station lies to the south-west of the city. From an operating point of view, the station derives its importance from the fact that the Khyber Railway is worked from it. Further, this is the terminus of all main line trains coming from the south. A large engine shed capable of accommodating 12 engines is provided.

With its close proximity to the Khyber Pass, it is only natural that this station should be a centre of tourist traffic during the winter. A long passengers' platform of 1990′ length, capable of accommodating two of the longest trains on the section simultaneously, is a special feature of the station.

This station may be termed the gateway to Afghanistan for freight traffic. Commodities intended for Afghanistan arrive either at this station or the city station by rail and are transported thence on lorries.

To cope with the increasing demands of traffic, the goods shed and yard were recently remodelled at a cost of nearly Rs. 6,00,000/-. There are 3 goods sheds provided with loading and unloading platforms.

CHAP. II-G.

Means of communication.

Important Railway Stations.

Peshawar City Station is situated to the north of the old town and caters for the needs of the residents in the northern half of the City.

Though not so important as the Cantonment Station from an operating point of view, yet this station is equally important from the point of view of traffic.

Nowshera station ranks next in importance to Peshawar Cantonment from an operating point of view. The strategic section Nowshera-Durgai Line starts from this station. All trains passing over this section, originate or terminate here.

(*b*) Roads.

In the administered district of Peshawar, the following are the statistics of length of roads :—

	Miles.
Metalled Roads	354
Unmetalled roads	252

Peshawar District is on the whole extremely well served by main roads. It is, however, very badly served by subsidiary or feeder roads.

During recent years the main roads of the District have been enormously improved both by tar surfacing and by the provision of permanent bridges over nullah crossings. Though much still remains to be done in this direction, yet the general lines on which the work will proceed have been fixed, and further improvements may be expected when financial conditions become normal.

As regards the improvements effected by tar surfacing, it has been proved that not only does the tar surfacing give a practically dustless road which is a great boon to motor traffic but it also reduces by about a half the maintenance costs of renewals of the road surfaces. This fact has enabled the Engineers in-charge of the roads to provide tar surfaces on nearly every mile of metalled road in the District.

While the period 1927—32 was one of great activity in improving the main roads of the District, practically nothing was done to improve the subsidiary or feeder roads. To make these roads fit to take the ordinary country traffic is the greatest need of this District at the present moment.

These subsidiary roads are for the most part under the District Board. The funds at the disposal of that body are extremely limited. The District Board has done well, and the money spent has been laid out to good advantage. The mileage of these roads

CHAP. II-G.

Means of communication.

Bridges.

In addition to the replacement of these main boat bridges, many other bridges of this and other types have been built over places where previously no bridge at all existed. In fact, since 1929, about 40 new bridges in all have been constructed in the Peshawar District.

Boat bridges still exist at Nowshera and Jahangira over the Kabul River. The river is so deep at these places and the flood water reaches such a high level that pile bridges would be unsuitable and the boat bridges will have to remain until funds are available for steel girder bridges at these places.

(c) Navigable Rivers.

The main streams of the Indus, Swat and Kabul, together with the Shahalam, Nagoman and Adezai branches of the Kabul River are navigable throughout the valley at all seasons with few exceptions which may be attributed to heavy floods or rapids which change with the seasons, as the rivers also change their courses. There are two classes of boats used in the District :—

(1) The Bazai, a large barge having a square projecting bow and high poop, used for freight only, length 24 yards, breadth 6 yards, height $1\frac{3}{4}$ yards carries about 800 maunds. They do not go further than Makhad or Kala Bagh, whence they are usually towed back by hand ; but except in certain seasons, the navigation of the river beyond Attock to Makhad is dangerous as well as difficult owing to the volume and speed of the water and narrowness of the gorge.

(2) The Kishti, or ordinary ferry boat, has a bow sharply pointed and inclined upwards, these are used for ferry purposes. The planks are four inches thick and are clamped and bound with iron. They have no rudders, but are guided by four sculls (chappas), two in front and two behind.

At the minor ferries, payments are usually made in kind, the boatmen collecting certain dues every season from the village which use the ferry. The boatmen (Mallahs) are active and hard-working men, they are experts in the construction of boat bridges over rapid rivers, and are also clever navigators of heavy and flooded waters, they also have experienced knowledge of whirlpools and quicksands at all seasons.

Besides boats, inflated skins (shinaz) are freely used for crossing the rivers. Not only the boatmen, but most of the residents of villages adjacent to the rivers are expert in the use of the ' shinaz '. The practice is useful to some extent, but owing to its frequent use for purposes of robbery, it has been found necessary to check it by requiring a license to be taken out for the right of possession of a ' shinaz '. It is necessary to balance the body while swimming

CHAP. II-G.

Means of communication.

with the use of the arms on an inflated skin, upon which a passenger can also be conveyed.

Ferries.

The following is the list of boat bridges and ferries in the district :—

Mian Gujar Boat Bridge No. I.

Do. No. II.

Jahangira Boat Bridge.

Nowshera Boat Bridge (with no tolls).

Ferries.

Dheri Zardad Khan.

Dobandi Nissata.

Zakhi.

Kheshgi.

Shiv Dab.

Akora.

Kund.

Hund.

Nilab (minor ferry).

These ferries are controlled by the District Board, and are annually auctioned by the Deputy Commissioner.

(d) Post Offices.

In the Peshawar District there are 44 sub-offices, 85 branch-offices and one Head Post Office at Peshawar. Telegraph work is done at all sub-offices with the exception of Topi, which is a non-combined post office only.

The town sub-post offices in Peshawar are under the administrative control of the Postmaster at Peshawar, while other post offices in the District are under the Superintendent of Post Offices at Peshawar. Pensions to Indian Military pensioners are paid at post offices. There are 17 village postmen in this District, who serve the rural area twice or thrice a week collecting letters from village post offices.

Special arrangements for Camp Post Offices to serve the movable columns at the time of the Chitral Reliefs are also made.

The British Legation mails are closed by the Postmasters, Peshawar, and are conveyed by a direct car service to Kabul and back, while ordinary letters indented for delivery in Afghanistan are exchanged by the Sub-Postmaster, Landikotal, thrice a week with the Afghan Postmaster at Torkham. The mails brought by the Afghan Government are taken over by the Sub-Postmaster at Landikotal, while those intended for delivery in Afghanistan are handed over for onward despatch at the cost of the Afghan Government.

CHAP. II-H. — Famine. — Telegraph Offices.

There is only one Government Telegraph Office at Peshawar, under the direct control of the Postmaster-General, Punjab and N.-W. F. P. Circle.

In Peshawar proper, there are 4 combined Post and Telegraph Offices under the control of the Postmaster of the General Post Office, out of these 3 offices remain closed on Sundays and one opens in the morning and in the evening for express telegrams.

There are 23 combined Post and Telegraph Offices in the District of Peshawar, out of which 4 are town offices, one at Charsadda and three at Nowshera. The one at Charsadda and 2 out of 3 at Nowshera remain closed on Sundays and other post office holidays.

Telephone.

Following are the seven telephone exchange offices in the District :—

Name.	Opened in.
1. Peshawar	1911.
2. Nowshera	1918.
3. Risalpur	1918.
4. Mardan	1918.
5. Shabkadar	Not known.
6. Charsadda	Not known.
7. Aimal Chabutra.	Not known.

The Telephone System has 508 connections, of which 426 are Government and the remaining 82 are private.

The opening of the Telephone System between thanas, the areas of which are liable to raid from trans-border dacoits, has proved very useful.

The Peshawar Radio Station.

The Peshawar Radio Station, conspicuous by its 6 high radio standards between the Fort and Central Jail, was erected in 1913 by the Indian Posts and Telegraphs Department and is worked and maintained by the Wireless Branch of that Department.

The station is equipped with long and short wave installations, and in addition to working with other Indian Wireless Stations, communicates with Kabul and Kashgar. The Wireless Station is not open to the public, and all traffic is dealt with through the public offices of the Department of Posts and Telegraphs.

SECTION H.—FAMINE.

Famine in the real sense as it was known in former days has altogether disappeared in the Peshawar District, but acute distress is not entirely absent. Most of the population of this district live on income from the land. Out of the cultivated area of the district, 56 per cent. is irrigated from all sources. Due to the construction of the Upper Swat Canal, the area under cultivation has considerably increased, and the extension of cultivation has been assured,

while the district has now become practically secure from the dangers of famine. Untimely rain means scarcity, while the successive failure of rain causes local distress ; actual starvation is unknown. CHAP. II-H. Famine.

Calamities such as hail and locusts have been a cause of distress in some areas. In 1920-21 the distress on account of drought and the Hijrat Movement was severe, and it was found necessary to grant heavy remissions throughout the district ; but the distress did not amount to famine.

Within recent times—1896-97 was a severe year. In this year there was a scarcity of fodder for cattle in the unirrigated tracts of the District. Some people were forced to migrate to irrigated areas, while others had to resort to the river side areas or else seek refuge in the tribal territory of Swat.

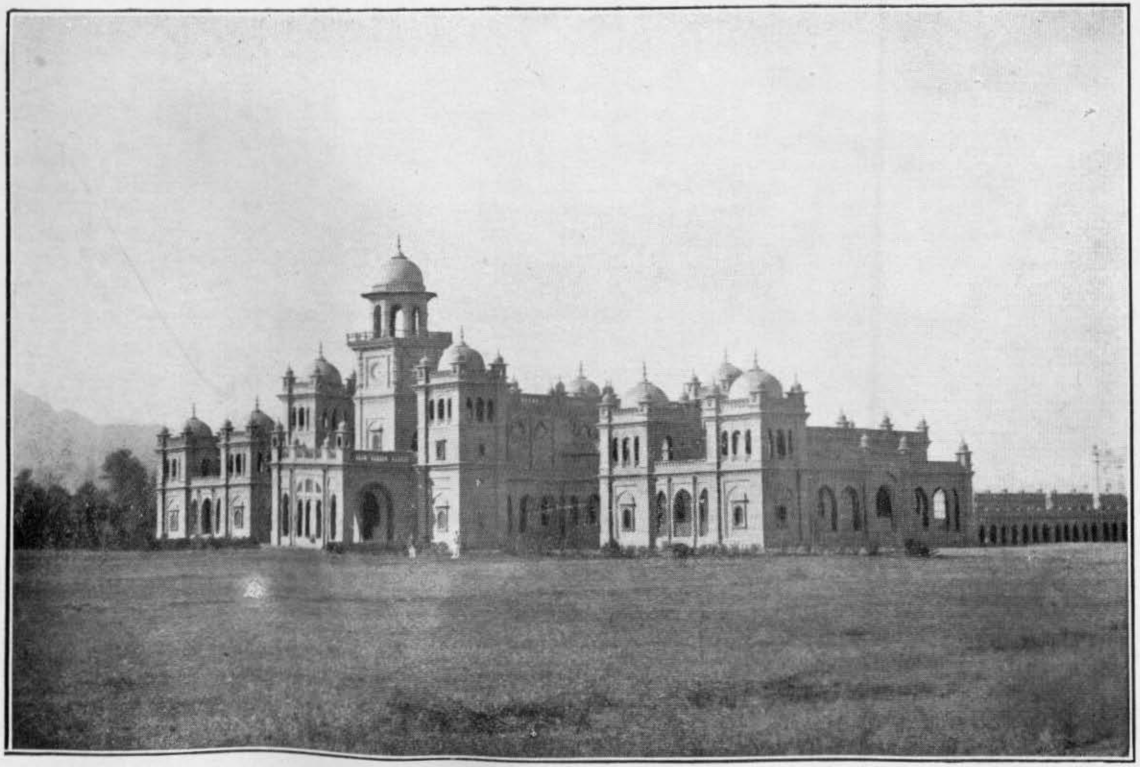
Prior to British occupation, famine prevailed for years in certain parts of the country, especially as the means of communication in the absence of railways and roads were limited. The construction of the Government canals has done much to prevent famine, which was more often due to failure of rain than to pestilence.

In 1780 A. D. (Sambat 1837) there was a serious famine which lasted for 3 years continuously. Wells and springs dried up and the price of wheat rose to 3 seers to the rupee ; mortality amongst people and cattle was considerable. In the two years of famine ending in June 1813, wheat sold at 6 seers per rupee. A third famine which lasted for 2 years and ended in 1834, also cauesd considerable distress.

CHAPTER III.—ADMINISTRATIVE

THE PESHAWAR DISTRICT GAZETTEER

1931-32.



The Islamia College.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

The Peshawar District became an integral part of the North-West Frontier Province on its separation from the Punjab on November 9th, 1901. From the time of annexation of the Punjab in 1849 until this time it had been administered by the Punjab Government, from Lahore. **General.**

The District is under the control of the Deputy Commissioner with headquarters at Peshawar, which is the seat of the Local Government of the North-West Frontier Province ; though the Government moves up to Nathia Gali during the summer months. The Peshawar District is therefore the most important of the five districts of the Frontier Province. The Deputy Commissioner who in addition to his own duties holds political charge of the Mohmand tribes on the North-West border as well as Hassanzai clans of the Afridis on the Southern border of the District, is assisted by a staff of Assistant Commissioners, in charge of the respective sub-divisions of Mardan, Charsadda, Nowshera, Peshawar and Peshawar City, (where the Assistant Commissioner is also designated City Magistrate). A Supernumerary Assistant Commissioner is frequently appointed to assist the Deputy Commissioner in the capacity of Personal Assistant in subordinate charge of the English and Vernacular offices. There are also a varying number of Extra Assistant Commissioners, members of the Provincial Civil Service in subordinate charge of the Revenue and Judicial Departments and the treasury.

A number of these Magistrates hold the powers of an Additional District Magistrate as the criminal work of the district is exceptionally high ; there are also a number of Honorary Magistrates with civil and criminal powers who work both separately and also on benches ; a District and Sessions Judge controls the civil and criminal legal work of the District, while an Executive Officer administers the affairs of the Military Cantonment on behalf of the Cantonment Committee.

The Police Force of the District is controlled by the Senior Superintendent of Police, with the assistance of four Assistant Superintendents in the city, cantonment, Nowshera and Mardan, under whom there are a certain number of Deputy Superintendents.

The Civil Surgeon is in charge of the Lady Reading Hospital and of the district hospitals and dispensaries, as also of the vaccination and plague work.

CHAPTER III.—A.

Administrative Divisions.

General.

There is a Superintendent in charge of the Central Jail while the elaborate irrigation system is controlled by the Secretary, P. W. D., with Executive Engineers in charge of the Upper and Lower Swat Canals.

Formation of the Revenue Divisions.

In the Durani and Sikh times the Peshawar District was divided into the following tappas :—

Mohmand, Khalil, Kasba, Khattak, Hashtnagar and Yusafzai.

Prior to British Rule, there was no organized or settled Government in this part of the country. The revenue and annual tribute was collected from each tappa either through the agency of the Khans (Chiefs) or by force with the help of troops. Disputes between members of the same clan were generally settled by their elders, who in these matters were guided by the usages of Pathan custom or Pakhtunwali, a code framed on the principals of equity and retaliation.

The District was annexed in 1848-49, and in the first year of British rule the Doaba and Hashtnagar tappas were treated as separate tahsils ; the former also including four Daudzai villages south of the Adezai River. The whole of the Mardan and Swabi Tahsils (less 16 villages of Tappa Bolaknamah) constituted one division known as Yusafzai. Nowshera Tahsil included the whole of the Khalsa Tappa, north-east of Peshawar, and also the Bolaknamah tract in the angle between the junction of the Indus and Kabul River. The Khwarra Nilab valley was at that time included in the Kohat District. Peshawar Tahsil practically comprised the Khalil and Mohmand Tappas only. In 1870 Doaba Tahsil was amalgamated with Daudzai and its headquarters were transferred from Shabkadar to Nahakki. In 1872 the Yusafzai Tahsil was divided into the Mardan and Utman Block (present Swabi Tahsil). The 16 villages of Tappa Bolaknamah were added from Nowshera to make up the area of the new tahsil. The Khalsa tract was also taken from Nowshera and added to the Peshawar Tahsil. By this re-organization the number of tahsils was increased from five to six.

In 1895 the Doaba-Daudzai Tahsil was abolished. Daudzai with the four villages already mentioned went to the Peshawar Tahsil, and Doaba proper was amalgamated with Hashtnagar to form the present tahsil with its headquarters at Charsadda. The Khwarra Nilab tract was transferred from Kohat and included in the Nowshera Tahsil. Since 1895 the tahsils have remained as they were then constituted.

CHAPTER III.—A.

Administrative Divisions.

Tahsils.

The District is divided for the purposes of revenue administration into five tahsils each under a Tahsildar with a Naib Tahsildar to assist him, and subordinate staff as follows :—

Tahsil.	Kanungos.	Patwaris.
Charsadda	4	68
Mardan	4	58
Swabi	3	61
Peshawar	4	93
Nowshera	3	52
Total ..	18	332

According to the revised scheme for the management of the Civil canals in the Peshawar District, irrigation Kanungos have been appointed to re-place the five Mirabs and eight Naib Mirabs previously employed. So long as they are seconded to the Civil Canals they work under the Executive Engineer, but their promotion and seniority is determined by the Deputy Commissioner as they still continue to be members of the District Cadre.

Thanas.

Each tahsil is divided into a number of Thanas or Police Stations under the control of an Assistant Superintendent or Deputy Superintendent of Police. These are described fully under the head Police.

Zails.

In each tahsil there are a number of zails or village circles for the purposes of revenue administration. Zaildars who are entrusted with the collection of revenue from Lambardars on receipt of a percentage (Zaildari fee) exist in the Doaba tract (Charsadda Tahsil), in the Peshawar Tahsil and in parts of Nowshera. There are no Zaildars in Hashtnagar or Yusafzai, where the revenue is collected independently by the Lambardars.

The question of the maintenance of Zaildars was raised by Captain Hastings as Settlement Officer in 1870, and the retention of the system was not recommended as it was felt that existing holders of Inam and Muajib, were adequate to supply the needs of such notables.

At the recent Settlement it was decided that where Zaildars already existed, they should continue though the extension of the system was considered to be inadvisable ; no change in the previous existing limits of zails was considered necessary.

Lambardars.

The Lambardar or village headman is the relic of former local autonomy. He represents the village in its dealings with Government, he collects the Government dues and receives in return a

CHAPTER III.—A.

Administrative Divisions.

percentage of five per cent. on Land Revenue and three per cent. on the Water Rates.

Lambardars.

The post of Lambardar is more or less hereditary, but owing to rapidly changing conditions consequent upon the buying and selling of land, it is often necessary for changes to be made in the number of Lambardars either at the wish of the Lambardars themselves or for purposes of administration. While on the one hand it is essential that the tribal and hereditary claim should be maintained, it is at the same time desirable that the Lambardar should himself possess sufficient property as security against the responsibility which rests upon his shoulders in his capacity as an agent of the Government. In Peshawar District practically every village suffers from an excessive number of Lambardars. Many are indigent to a degree and as such are liable to be removed from their posts under 17 (*ii-b*) of the Rules, under the Land Revenue Act.

It is upon the lambardari system that the Government depends for the collection of revenue, and it is upon the smooth working of this system that the efficiency of administration largely depends. It is in its capacity to collect revenue and other dues that the efficiency of any administration largely rests especially in oriental countries, where the will of the people to pay up lawful dues, however small, is not prompted by the same sense of duty or public spirit as in more civilised parts of the world.

It is unfortunate that any drastic interference in the lambardari system, even when excellent grounds exist, is liable to cause extreme resentment.

In order to simplify calculation at the time of Captain Hastings' Settlement it was decided that the rate of Pachotra for emoluments to headmen should be fixed at 10 pies per rupee, or Rs. 5/3/4 per cent. instead of five per cent. previously fixed ; it was also thought that on account of the additional duties required of lambardars in a frontier district, a slightly higher emolument was necessitated ; this rate has remained unchanged during the recent settlement. The weakness in the lambardari establishment is one of the main causes of the chronic trouble experienced over the collection of land revenue in this District.

At the Settlement a scheme for a reduction of the number of lambardars was proposed in Charsadda, where the evil of excessive lambardars was most noticeable, and the Collector was enjoined to amalgamate posts within Kandis where possible as opportunity offered and to insist in the case of new appointments on an adequate property qualification.

CHAPTER III.—A.

Administrative Divisions

Lambardars.

A table of the present number of lambardars according to tahsils is as follows :—

Tahsil.	Number of Lambardars.
Peshawar	709
Charsadda	545
Mardan	397
Swabi	417
Nowshera	410
Total ..	2,478

Chowkidars.

The village chowkidar or watchman exists in each village and is responsible for seeing that the naubati chowkidari system is properly maintained. In the village the sound of the night watchman going on his rounds calling out "Bedar shai," meaning 'Beware,' is familiar to anyone who is conversant with village life.

The same system of village watchman was in force in Great Britain until the village policeman came to take his place.

By the naubati chowkidari system, which is legally provided for by Section 35 of the Frontier Crimes Regulations, each male who is not already in Government service is required either to take his turn at keeping watch and ward or to pay for the appointment of a substitute. According to precedent the various Kandis of each village are responsible for providing Naubati Chowkidars under the arrangements of their respective Kandidars.

A village chowkidar draws Rs. 6/- per month and is practically the servant of the Lambardar in the latter's official work; his business is to report crime, births and deaths and to visit the Thana weekly to write up his reports on vital statistics.

Until a system of village police is inaugurated the system of village watchmen must be maintained, but as the people are becoming more independent and democratic, owing to the rapid advance of civilisation and the waning influence of the Khans, the village chowkidar is perhaps tending to lose his personal prestige though he is none the less an important member in the chain of public servants in the sphere of village life.

Revenue staff.

The duties of the revenue staff, which are controlled direct by the Tahsildar or Naib-Tahsildar at each tahsil headquarters under the supervision of the Revenue Assistant, are carried out by a considerable staff of subordinates. The lowest member in the scale is the village Patwari or village Accountant whose duty is to

CHAPTER III.—A. Administrative Divisions

maintain the village map and records up to date, and to write up the harvest inspection registers. It is also his duty to report other noteworthy events such as calamities caused by hailstorms, fire, locusts, floods, cattle diseases and plague within his circle.

Revenue Staff.

Patwaris are paid at the rates of Rs. 20/-, 23/- and 26/- per mensem and are under the direct control of the Deputy Commissioner. The post of the Assistant Patwari has been abolished in this District since the recent Settlement.

Next in order are the Field Kanungos or Girdawars, whose duty it is to tour in each village and inspect the work of the Patwaris by verification of the crops on the spot with the Lambardars.

At the headquarters of each tahsil the village records and maps as prepared at the Settlement, are maintained, while the statistics collected from the patwaris are compiled in the tahsil registers. There is a sub-treasury under the charge of the Tahsildar into which the revenue is regularly paid as it is deposited by the Lambardars whose accounts are verified from the revenue registers. An elaborate system of registers is maintained according to the customary revenue system which prevails throughout the settled districts of the Punjab, and it is not necessary to describe in detail the duties of the Siah Navis and Wasil Baqi Navis, or the Sadar Kanungo, who is responsible for the accuracy of the revenue records at District Headquarters.

Honorary Magistrates.

Besides the official stipendiary magistrates there are a number of local gentlemen, who are invested with magisterial powers, which they exercise either singly or as a bench. A list of these will be found in Table 33 of Volume B of this Gazetteer.

Court of Wards.

At present there are two estates under the management of Court of Wards :—

1. Estate of Fateh Mohammad Khan of Mardan.

2. Estate of Sarfaraz Khan of Khanmahi.

The total area owned by the estate of Khan Fateh Mohammad Khan is 4,285 acres 2 kanals 13 marlas, out of which about 3,551 acres is cultivated. The total amount of liabilities in 1927 when charge was assumed was Rs. 6,34,405/13/3 ; this was paid up by sale of property and at present no debt is outstanding against the estate. The bulk of the estate is leased out, and most of the area is held by non-occupancy tenants under the lessees.

The total area owned by the estate of Sarfaraz Khan is 4,291 kanals 3 marlas. The total amount of liabilities on assumption of charge in 1930 was Rs. 2,000/-, which has been paid off.

Section B.—Civil and Criminal Justice.

The District and Sessions Judge is the Chief Civil Court of the District, under whom is the Senior Sub-Judge at headquarters. CHAPTER III.—B.

Civil and Criminal Justice.

There are the following subordinate Civil Courts exercising Civil Powers :—

(a) Civil.

1st Class.	2nd Class.	3rd Class.	4th Class.	5th Class.	6th Class.
Judicial E.A.C., Peshawar. A. C. and Judicial E. A. C., Charsadda. A. C. and Judicial E. A. C., Mardan. A. C., Nowshera	Civil Sub-Judge Peshawar Cantonment.	Civil E. A. C., Mardan. City Magistrate.	2 Sub-Judges at Peshawar. 1 Sub-Judge at Mardan. Rev. E. A. C., Mardan. 2 Honorary : Sub-Judges at Peshawar and Charsadda.	Tahsildar at Nowshera.	T. O. Peshawar. All Tahsildars and Naib-Tahsildars (except Tahsildar, Nowshera).

A list of the chief varieties of civil suits tried is to be found in Table 35 of Volume B.

(b) Criminal.

The criminal justice of the District is administered under the District and Sessions Judge, by the District Magistrate and his assistants. Among these are at the time of writing, five Assistant Commissioners including one City Magistrate and nine extra Assistant Commissioners, all of whom exercise first class powers. Some of the E. A. Cs. are also invested with powers under Section 30, C. P. C. One Assistant Commissioner, one City Magistrate and four Extra Assistant Commissioners are at headquarters. One Assistant Commissioner and three Extra Assistant Commissioners are permanently stationed at Mardan. There is also at the time of writing a supernumerary E. A. C. at Mardan. One A. C. and one E. A. C. are stationed at Charsadda and one A. C. at Nowshera. Recently one E. A. C. from Mardan has been experimentally stationed at Swabi. Five Tahsildars and six Naib Tahsildars exercise II and III class powers respectively. There are also some 25 gentlemen exercising honorary magisterial powers either separately or as members of a bench. In the majority of cases their jurisdiction is limited to a single tahsil or municipality, but there are four gentlemen, *viz.*, K. B. Ar. Mir Ahmad Khan, M.B.E., of Landi and K. B. Ar. Mohammad Akram Khan of Landi, who exercise 1st class powers within the Peshawar District ; K. S. Ar. Sher Ali Khan of Tehkal Bala exercises 1st class powers within Peshawar Tahsil ; K. B. Nawab Hamidullah Khan has 1st class and Section 30 powers within Mardan Sub-Division, K. B. Ar. Mir Ahmad Khan has been invested with powers of A. D. M. under Sections 4 and 11 F. C. R. There are benches of a present strength of 14 gentlemen in the Peshawar Municipality. Table No. 34 shows the classes of crime prevalent in the District ; and No. 33 gives details of the powers and jurisdiction of the Honorary Magistrates.

CHAPTER III.—C. — Land Revenue.

(b) Criminal.

Peshawar is a criminal district, the remarks of the District Magistrate, Peshawar, in the 1931 Report on the Administration of Criminal Justice are worth mention, and are quoted below:—

"In the matter of murders a calculation recently made comparing the murder rate with the adult death-rate in the Peshawar District led to the conclusion that out of every 100 adult deaths in this district some 2·5 persons suffer death by violence. Figures recently appearing in the Press show that the annual number of murders in Peshawar District is approximately equal to the number of New York City with a population over seven times that of Peshawar. New York is understood to be one of the most criminal cities in the world."

(c) The Bar, etc.

There are 17 Barristers-at-Law ; 92 1st grade and 60 2nd grade pleaders enrolled in the District. There are 71 Petition-writers of whom 23 are 1st class and 48 2nd class.

(d) Registration.

The Deputy Commissioner is *Ex-Officio* Registrar for the District. Both in Peshawar and Mardan there is a Non-Official Sub-Registrar and the Tahsildar works as Joint Sub-Registrar. In the remaining three tahsils, Charsadda, Swabi and Nowshera the Tahsildar is the Sub-Registrar. Figures for registration are given in Table No. 37 of the B Volume.

Section C.—Land Revenue.

(a) Village communities and tenures.

Types of tenures.

Most of the villages in this District trace their early history for the allotment and distribution of the country to the famous Shaikh Mali of the Akazai clan, who was instrumental in effecting the allotment which is now known as Shaikh Mali's taksim. Early in the 17th century during the reign of the Moghal Emperor Akbar, who until then had not been able to assert his full supremacy over the Yusafzai, this distribution was effected by an enumeration of the people, men, women, and children and a division of the country according to tribes in proportion to the number of shares or bakhras to which each was entitled. Lots were drawn for the distribution of the main areas, while the interior distribution was carried out by the people on the same lines. Periodical 'veshes' or redistributions were carried out as necessity arose.

The interior distribution of village lands was effected according to tappas, while the village itself was divided into kandis.

Tenures may briefly be described to be of three kinds, namely, Zamindari, Pattidari and Bhaiachara.

Zamindari holdings are those held by a single owner, which have in many cases been either acquired or founded by him.

Pattidari tenures are those in which the tenures are fixed according to the ancestral shares, while Bhaiachara tenures are those which are fixed according to the rights of each individual through purchase.

CHAPTER III.—C.

Land Revenue.

Types of tenures.

The Zamindari Khalis villages are those owned by a single proprietor, while the Zamindari Mushtarika are those held unpartitioned by several owners; Pattidari Mukammil or perfect pattidari villages are those in which each man's holding is in accordance with his ancestral share in pattidari; in gher-mukammil, or imperfect pattidari villages the individual holdings no longer correspond exactly to the ancestral shares, but these are maintained for the Shamilat or common land.

Bhaiachara villages are those in which possession is the measure of each man's right; this is the most typical form of tenure.

It is therefore obvious that as time lapses a village founded or acquired by a single owner would commence as a Zamindari tenure and would on partition become Pattidari till by degrees owing to frequent alienations, when recollections of ancestral shares were lost, it became a Bhaiachara estate.

The following table shows the result of the new distribution at the settlement :—

Tahsil.	ZAMINDARI.		BHAIACHARA.		PATTIDARI.		Total.	Average per owner in acres total area.	Average cultivated area per owner.
	Khalis.	Mushtarika.	Mukamil.	Namukamil.	Mukamil.	Namukamil.			
Charsadda ..	2	3	76	124	..	..	205	7	5 9
Mardan ..	14	6	103	37	5	..	165	10	6 11
Swabi ..	2	7	22	54	2	23	110	4	3 5
Peshawar ..	3	13	59	51	116	29	271	8	4 5
Nowshera ..	5	3	25	127	..	4	164	7	2 5
District (Total) ..	26	32	285	393	123	56	915	..	..

Distribution by tribes.

The system of periodical redistribution of land known as the 'vesh' is becoming more uncommon as the joint interest of a whole tribe or clan is being eclipsed by individual rights. A great objection to this system has also been the unsettling effect which must result; without prolonged enjoyment it is difficult to expect improvement. A holding is described as a daftar, which in turn is divided into lots or shares called bakhras or brakhas and into puchas in Hashtnagar. These shares may be one piece of land; sometimes they are situated in two or three places, but are often proportional shares in every vand (or division of land) within the

CHAPTER III.—C.

Land Revenue.

Distribution by tribes.

village area. In the irrigated part of the district the allotment of the land for a bakhra or share depends on the water distribution, without which the land is of little value; but in Yusafzai, where the land is altogether dependent on rain, a bakhra represents a proportional share in every description of land in the village; all alike possess a share of good, medium and inferior land. The villages are usually divided into kandis (sections) corresponding to the word taraf in the Punjab, and the kandis are again sometimes sub-divided into 'tals.' A kandi usually has its own mosque (jamaat), and hujra or guest-house.

Though the tribal clans are tending to lose their separate identity in the Peshawar District it may not be out of place to show the distribution of tribal ownership in the following table:—

Statement showing in the form of percentages on the cultivated area the distribution of tribal ownership as it stands now.

Tribes.	Charsadda	Mardan.	Swabi.	Nowshera.	Peshawar.
PATHAN.					
Mohammadzai ..	60	..	..	..	..
Gigiani ..	13	..	..	..	..
Durani ..	3	..	..	..	..
Mohmand ..	3	2	..	..	39
Yusafzai ..	2	51	..	..	..
Utmankhel ..	..	5	..	..	..
Khattak ..	..	18	..	..	1
Afghan (Pathan) ..	..	..	84	77	..
Afridi ..	..	..	..	..	4
Daudzai ..	..	..	..	..	12
Khalil ..	..	..	..	..	18
Other Pathans ..	5	8	..	..	6
TOTAL PATHANS ..	86	84	84	77	80
Kaka Khel ..	3	..	..	1	..
Sayad ..	2	3	5	2	1
Awan ..	2	..	2	6	7
Dilazak ..	1	..	..	..	..
Malyar ..	..	..	2	1	..
Other agriculturists ..	1	5	3	4	2
TOTAL AGRICULTURISTS	95	92	96	91	91
Non-agriculturists ..	5	8	4	9	9

from which the following deductions are made:—

Charsadda Tahsil.—Pathans hold 86 per cent. of the total cultivated area of the tahsil. Mohammadzais own the largest area and the Gigiani stand next. At the partition of the country among the invading Pathans towards the close of the 15th century the Doaba was given to the Gigianis while the Hashtnagar Tappa fell to the Mohammadzai. Mohmands have acquired land in all parts of the tahsil and now own three per cent. of the total cultivated land.

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95 per cent. of the cultivated area is owned by agriculturists while five per cent. only is owned by non-agriculturists, who are mostly Hindus and Parachas.

Distribution by tribes.

Mardan Tahsil.—The tract was originally settled by sections of the Mandanr branch of the Yusafzai tribe. The Amazai section occupied the valley of the Makam, while the Kalpani fell to the Kamalzais. The main Yusafzai tribe settled in Swat, and also held the whole Baizai valley as well. The Mandanr clans attempted to eject them from the plain and confine them to the hills, but the Yusafzais called in the Khattaks to assist them in the struggle. The latter finally settled as "Mlater" tenants in Baizai, where they now hold a considerable part of the country. Yusafzais predominate in all circles except Baizai, while Khattaks hold 43 per cent. of the cultivated area. The Utman Khels have settled in three large villages on the border in the extreme north. Mohmands have bought lands since the construction of the Upper Swat Canal and now own two per cent. of the cultivated area, chiefly in Baizai.

Non-agriculturists are chiefly Hindus and possess eight per cent. of the cultivated area.

Swabi Tahsil.—Just as in Mardan, Pathans predominate in Swabi Tahsil also. The Khattaks of the Bolaknamah belong for the most part to the Mandanr branch of the Yusafzai tribe. The villages of Baja and Bam Khel are owned by Khudu Khel, Zarobi is held by Bajauris, while Babini on the Gadun border also belongs to men of that tribe.

Nowshera Tahsil.—The owners belong to miscellaneous sections—Urmars, Tarins, Tirahis, Besuds, etc. The large villages of Nowshera Kalan and Kheshgi are held by Mohammadzais. A considerable number of Hindki owners are also found in this tahsil.

Peshawar Tahsil.—Pathans hold 80 per cent. of the cultivated area, and 11 per cent. is held by miscellaneous agriculturist tribes of which the Awan is the most important. Hindus of Peshawar City own a good deal of land in the Kabul Nahri and Qasba Bagram Circles. In other circles penetration by trading classes from the City has not proceeded to any excessive extent.

Occupancy rights.

Occupancy rights.—At the summary settlement conducted by Major James inquiries for fixing the status of tenants were made and regular files prepared to ascertain if possession was of twelve years' duration or not, this period was taken to be sufficient to confer hereditary rights, and also the right to pay revenue in cash at the same rates as the proprietors; no rent above the Government revenue was fixed as payable by this class of tenant. The tenants whose possession was of less than twelve years were considered non-hereditary and as a rule liable to pay a rent of half the produce.

CHAPTER III.—C.

Land Revenue.

Occupancy rights.

At the First Regular Settlement a most careful investigation was made and it was found that there were many tenants who had ever since annexation, been to all intents and purposes proprietors. In cases where the tenant was found to have been located by the ruler, or where the village was upheld by tenants and the proprietors were weak, they were declared tenants with occupancy rights. In cases where both parties agreed the terms of their agreement were recorded and the rights settled. If any disputes arose the tenants were ordered to sue to establish their rights. Where the proprietary body was strong, the tenants did not fight for their rights, but in hamlets occupied mainly by tenants, and in villages where the proprietors were weak, suits were frequently filed.

The following table will show the percentage cultivated by owners, occupancy tenants and tenants-at-will in each tahsil :—

Statement showing percentage figures of the area cultivated by owners, occupancy tenants and tenants-at-will.

Tahsil.	Cultivated by owners.	Cultivated by occupancy tenants.	Cultivated by tenants-at-will.
Charsadda ..	25	5	70
Mardan ..	42	6	52
Swabi ..	66	5	29
Nowshera ..	69	4	27
Peshawar ..	46	4	50

Charsadda Tahsil.—The area held by occupancy tenants is practically the same as it was at the Second Regular Settlement. It lies mostly in the Doaba Circle; 2,748 acres out of the total area so held is situated in Shabkadar village and its hamlets Rashkai, Nurani and Mian Khel.

Mardan Tahsil.—The area held by occupancy tenants is considerable, *viz.*, 15,594 acres. This is due to the fact that in this tahsil several estates are owned by non-resident proprietors, thus the tenants have usually acquired a right of occupancy. The villages of Gujrat, Bakhshali, Jhungra and Chamdheri are owned by the proprietors of Shahbazgarha ; the Lund Khwar owners are *taluqdars* and as such have superior proprietary rights in Jalala, Kot Jhungra and Pir Saddo etc., while Kalu village is owned by the Chamkani Shrine (Sheikh Umar Sahib) near Peshawar.

Swabi Tahsil.—The reduction in the area held by occupancy tenants in this tahsil, is due to the fact that one family of village Gangudher in the Koh Daman Sadhum Circle, which originally held 25 out of 40 *bakhras* on occupancy tenure, has now obtained absolute ownership.

CHAPTER III.—C. — Land Revenue.

Nowshera Tahsil.—The decrease in the proportion of the cultivated area held by occupancy tenants in the Nilab Circle is due to extension of cultivation. The actual area held by occupancy tenants is very much the same as at the previous Settlement.

Menial dues.

Menial dues.—The calculation of the shares given to the village servants or *kamins* has been very difficult and the rates vary considerably, the amounts also vary in accordance with the cost of living, the incidence of persons per square mile and the productivity of the soil.

No deduction is made for cleaning and winnowing grain, for it is usual for all the people to turn out themselves *en masse* and dispose of the threshing and cleaning of each man's stack in turn. Something is, however, paid to the *tarkhan* (carpenter) and *lohar* (blacksmith), who are agricultural servants, and in some estates the *nai* (barber), *mochi* (leather worker) and *mirasi* (bard) are also said to receive payment in grain ; in their case there is no general practice, and at any rate they are not such village servants as are entitled to have their dues deducted before calculating the pitch of the Government share. Where paid at all they receive half a seer per maund in the *kharif* and one seer per maund in the *rabi*. The *lohar* and *tarkhan* are regularly paid and receive *makki* and *moth* in the *kharif* and wheat and barley in the *rabi*. No share of *gur* is given, but the men engaged in the manufacture receive pay partly in cash and partly in raw sugar, while in the case of tobacco an equivalent in barley is paid. The maximum amount receivable is also usually fixed. If the produce exceeds a certain amount the owner allows no further deduction from the balance in excess. The deductions are made per *kulba* (plough) or per well and sometimes in seers or measures of capacity, sometimes in sheaves, and sometimes by making over a *kiari* or irrgiation plot. To arrive at an idea of what these deductions amount to per cent. it has, therefore, been necessary to make a calculation of how much ordinarily goes to the sheaf or *kiari* and what proportion this bears to the total outturn per acre. The results have then to be converted into some one grain with reference to the relative value of the different crops and what was selected. A cash value for these dues is calculated according to the commutation prices for the various grains at the time of Settlement as sanctioned by the Revenue Commissioner, and amounts on an average to Rs. 4/- per well and annas 7 per cultivated acre.

Haq Tora.

This fee is collected by proprietors on the occasion of marriages and betrothals from non-proprietors, such as *faqirs* and *hamsayas*. It is distributed amongst the village servants. Hindus are also liable to pay these dues, if they are living in the same capacity. Customs in this matter vary from village to village and are separately defined in the *Wajib-ul-arz*, which is the village administration paper.

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Land Revenue.

(b) Pre-British Revenue Assessments.

Peshawar itself from the earliest times was always a place of great importance, part of Alexander's Army marched through it and it was held by Asoka and by the Scythians.

Fahian mentions it in the year 400 A. D. and it was then the Capital of the kingdom of Gandhara and of the Indo-Scythian Prince Kanishka.

It played a prominent part in the first Mohammadan invasion and throughout the various Muslim dynasties which governed the country, but from the failure of the expedition of Bir Bal in 1586 in Akbar's reign against the hill Yusafzai it is doubtful if the Moghal Emperors ever had a very firm hold of the Hashtnagar and Yusafzai plains.

In the 18th Century under Ahmad Shah Abdali and his successor Temur Shah it attained great importance, and on the fall of the Duranis in 1818, it became the headquarters of the Barakzais, who held the Doaba and Sholgira in Charsadda as well as Peshawar and the western half of Nowshera, the richest parts of the District before the construction of the present State Canals.

In 1834 the Barakzais were ousted by the Sikhs, who had harried the valley since 1823, when they defeated the Yusafzai at the battle of Nowshera, where Phula Singh Nihang fell.

The Sikhs administered the District under able generals, of whom the best men were Hari Singh Nalwa and General Avitabile (of French extraction) at Peshawar, and Lehna Singh at Shankargarh in the Doaba.

Important landmarks which bear witness to their able civil and military administration are the forts at Jamrud, Peshawar and Shabkadar and such outposts as Burj Hari Singh. Their rule however was ruthless, as it was both severe and accompanied by religious intolerance.

They had a firm hold over the tract to the south of the Kabul river and of the Doaba and realized the revenue through leading men to whom assignments were paid. North of the river it was necessary to grant a jagir to Sayad Mohammad Khan for Hashtnagar, while in Yusafzai they realized Rs. 10,000 in each tappa, realized by a leading Khan, who received in return a cash allowance or *mwajib* out of the revenue of the tappa. When this system failed a punitive raid was undertaken, the cost of which was accounted for by the amount which the irregular troops, who lived on the country, were able to exact.

It is not necessary to describe in detail the revenue administration under the Sikhs, suffice it to say that the tappa was the regular revenue division, which in some cases still remains. This was decided on a tribal or clan basis and remains to the present day in the form of the Khalsa, Khalil and Mohmand tappas.

The revenue of the district in the Durani and Sikh times is given in Captain Hastings' Report as under :—

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(b) Pre-British Revenue Assessments.

Tahsil.	Revenue collected by the Duranis.	Average collections by the Sikhs for the period 1836-42.
	Rs.	Rs.
Peshawar ..	2,04,470	2,58,139
Nowshera ..	1,58,540	1,74,667
Daudzai ..	78,870	93,891
Doaba ..	1,27,400	1,21,656
Total ..	5,69,280	6,48,353

Hashtnagar Tahsil was held in jagir by Sayad Mohammad Khan at a nominal value of Rs. 1,50,000. In Yusafzai the Sikhs contented themselves with levying a lump sum of Rs. 10,000 per tappa which was collected by one of the leading khans who received a cash *muajib* out of the revenue of his tappa in return for this service.

(c) British Revenue Assessments.

Two summary and three regular settlements have taken place in Peshawar District since the annexation of the District which may briefly be described as follows :—

Summary Settlements.

The first Summary Settlement under British rule was conducted by Col. Lawrence in 1849-50. Hashtnagar and Yusafzai were not taken up at that time. In 1850 the first Summary Settlement was made by Abdul Haq, Extra Assistant Commissioner. The first Yusafzai Summary Settlement was made by Captain (afterwards Sir H. B.) Lumsden who divided the former demand roughly over the villages by ploughs and wells at Rs. 5/- per plough and Rs. 10/- per well. The Baizai tract was not included in Captain Lumsden's operations. In 1855 Major James was entrusted with the Settlement of the whole district, and Baizai was assessed for the first time. As a result of the scheme the revenue of the District was reduced from 10,04,771 to Rs. 7,80,183.

Regular Settlements.

The First Regular Settlement was undertaken by Captain E. G. G. Hastings ; it lasted till the spring of 1876. The increase in the Khalsa demand amounted to 7 per cent. only over the revenue for the year 1872. In the Peshawar Tahsil the existing demand was practically unchanged, while in Nowshera a small

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Land Revenue.

Regular Settlements.

reduction was granted. Increases were obtained from Doaba, Daudzai, Hashtnagar and Yuzafzai.

The Second Regular Settlement was conducted by Mr. (now Sir) Louis Dane (1892-97). The Khwarra-Nilab Valley formed part of the Kohat District till 1895, when it was transferred to Peshawar. The tract had been assessed as a part of the Kohat District in 1881 and the term fixed did not expire till 1901. On the conclusion of the full term this tract was reassessed by Mr. C. A. Barron, Settlement Officer, Kohat, for a period timed to expire along with the rest of the Nowshera Tahsil. The Second Regular Settlement was due to expire in 1915-16, but it was further extended by two successive periods of 5 years each and finally the Government of India agreed to a further extension to cover the period occupied by the present assessment operations.

The operations of the Third Regular Settlement were entrusted to Mr. F. V. Wylie, who started the work on 1st September 1923, and completed it on 30th June 1930. Mr. F. V. Wylie recommended that the period of 40 years be sanctioned for the Peshawar Settlement, with the following exceptions :—

(*a*) In the Bara Circle of the Peshawar Tahsil where Government has reserved to itself the right to revise the present assessment where necessary if a new canal be constructed to irrigate any part of the area.

(*b*) In the case of urban assessment in the Mardan and Peshawar Tahsils which are to remain in force for a period of 10 years only.

(*c*) In the Khwarra Circle of the Nowshera Tahsil where the waste assessment is to remain in force only till such time as Forest Department management is introduced in the area. After that date the present waste assessment may be revised by the Government at its discretion.

Assessment on urban lands.

For the first time at the third Settlement assessment on urban areas was made. In Mardan Tahsil Rs. 1,366/- and in Peshawar Rs. 1,595/- were the urban assessments per annum to last for a period of 10 years. In Swabi there is no urban area, while in Charsadda and Nowshera Tahsils certain areas near important trading centres had been built over since Settlement. These areas have been assessed at the new rates for the classes to which they happened to belong before they came under buildings.

Tirni and assessment on waste land.

In the Nowshera Tahsil in the two assessment circles of Koh-i-Khattak and Khwarra there are large areas of waste land measuring 123,541 and 66,149 acres respectively. This waste has always been assessed, but the difficulty has been the distribution of the demand.

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Land Revenue.

Tirni and assessment on waste land.

At the First Regular Settlement the rate was one anna an acre, and the revenue was distributed either on houses or cattle. In the Settlement of 1895-96 the following proposals were made for the assessment of the waste land in the Koh-i-Khattak Circle :—

(*a*) A direct rate of 3 pies per acre on all waste except torrent beds, roads and village sites.

(*b*) Levy of a *tirni* on stock at different rates for different animals.

(*c*) An assessment of Rs. 2/- each for all lime kilns.

(*d*) A royalty of Rs. 200/- per annum on the slate quarry at Manki.

The orders passed on the assessment of waste by the Punjab Government were not final, but seemed indeterminate. A separate and subsidiary report had therefore been called for on the whole matter. The Settlement Officer, however, had by this time fixed the new village assessment, which had been announced. In 1899, when the first quadrennial attestation of the Settlement *Jamabandi* became due, it was discovered that final orders on the subject of *tirni* had not been passed. The question was therefore dropped by the Deputy Commissioner. In 1902 the Revenue Commissioner discovered the fact and ordered that the whole matter should be investigated. The matter was disposed of finally in an order of the Revenue Commissioner, dated 1st November 1902, which directed that the *tirni* assessment should be fixed, the assessment on lime kilns only fluctuating.

The system of *bachh* adopted by the vast majority of the villages appears to have been exactly similar to that adopted at the First Regular Settlement, *viz.*, part of the waste assessment was distributed on houses and part on live-stock. Nineteen villages in the circle actually paid no rate on cattle at all, the whole waste assessment being reckoned on houses or "smokes."

The Settlement Officer of the Third Regular Settlement was against the fluctuating *tirni* assessment and therefore reverted to the system devised at the First Regular Settlement, which practically speaking had not been departed from, except in name, *viz.*, to impose a light acreage rate on the productive waste area and to distribute this as a fixed assessment over the villages of the circle taking into account in each case :—

(*i*) the extent and quality of the waste,

(*ii*) the stock returns, more as an indication of the value of the waste than anything else.

Out of the total waste in the Koh-i-Khattak Circle 100,000 acres of waste were assessed at a rate of 8 pies per acre, the resulting revenue being Rs. 4,000 in round figures. In most villages the

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Land Revenue.

people have now put a *nagha* on lime kilns and lime is only burnt for private use. Only 15 kilns in the whole tahsil paid the tax at the time of the Settlement; this revenue which was not worth the cost of recovery was finally abolished.

Tirni and assessment on waste land.

No separate assessment was made on the Manki slate quarries, but they were taken into account when fixing the assessment imposed on the village and the rate fixed for each quarry was decided with the owners at the time of preparing the *bachh*. Only four or five of the quarries are worked regularly now, and the rate of the sale price had declined since 1895. About Rs. 8/- per hundred square feet appears to be the average price obtained and as stated in the Assessment Report of Nowshera Tahsil, these slates are now practically only in demand for use as tomb stones (for Muslims). For flooring etc., they have now given place to cement which is much cheaper and more easily obtained than formerly.

No separate rate for *ber* trees or any other form of forest produce has been fixed, but these were taken into account in fixing the village assessment.

The sum of Rs. 4,000/- assessed on the waste area was distributed independently of the revenue assessed on cultivation. The determining factors were houses and cattle, and the distribution was carried out as far as possible in accordance with the wishes and customs of the people.

Khwarra Circle.

In the west of this circle the area consists for the most part of unculturable waste. Government is part owner everywhere in the uncultivated area, the villagers being full proprietors of their cultivated lands only.

A *tirni* has always been levied in this circle. From 1881 to 1901 a lump sum of Rs. 500/- was the land revenue for the cultivated area, and Rs. 584/- was recovered as *tirni*. The latter was a grazing tax only in name. Actually it was distributed by seed measures—the amount of seed sown by each villager, who had cultivated land in his possession, was used as the measure of his liability to pay *tirni* and so differed only in name from the assessment on cultivation. The imposition of the *tirni* proper was sanctioned in 1903, and a demand of Rs. 1,266/- was fixed. The demand was to be revised after each quinquennial enumeration of live-stock at the sanctioned rates. *Tirni* was therefore a fluctuating charge. In the present Settlement, the fluctuating system was abolished. Out of 66,149 acres of uncultivated land an area of 50,000 was assessed at the rate of 6 pies per acre, the resulting demand being Rs. 1,500/- in round figures.

The waste area in the Khwarra is "protected forest" under section 28 of the Indian Forest Act. A forest conservancy establishment was maintained in the valley under the control of the

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Deputy Commissioner. It is now proposed that 1/5th of the total area, *viz.*, 13,000 acres, be transferred to the control of the Forest Department.

Khwarra Circle.

A system of permits for export of forest produce has been in force and the income from them was fixed so as to cover the cost of the establishment only. Management had been maintained entirely for the benefit of the villagers.

It was further decided, that when the Forest Department take over the charge of this area the permit system will be abolished and the rate of 6 pies per acre will be enhanced to one anna per acre on waste land, which would be sufficient to cover the cost of the Forest staff and yield Rs. 1,500/- per annum for credit to Government in addition.

The rules for the revision of the distribution of the waste assessment in the Koh-i-Khattak Circle of the Nowshera Tahsil where a rate has been fixed for live-stock will be found in Appendix III of the Final Report of the Third Regular Settlement.

Transfer of District Canals.

A detailed scheme for the reorganization of the District canals was made by Mr. Wylie which has since been sanctioned by the Government of India, and the management of these canals has now been transferred to the Irrigation Department.

Inclusion of Malandri tract and its Settlement.

The Malandri villages and the Wara Darra area, known as the 'Malandri Tract' measuring 11,106 acres or approximately 17 square miles, was transferred from the Swat Territory (Malakand Agency) to the District with the sanction of the Government of India in 1927. The hill tracts of this area provide a most attractive site for forest operations.

This tract is chiefly owned by the Nurezai tribe, which is a branch of the Yusafzais. Many of the proprietors including Sayads, Qureshis and Gujars are *Serikhors*, having been granted land by gift from the owners. The area is more pasture land than agricultural and is cultivated by Gujars as tenants-at-will, whose principal source of livelihood is cattle breeding.

Four new estates have been formed in the tract, which increase the number of estates from 165 to 169 in the Mardan Tahsil, while the number of Lambardars was increased by 7. An assessment of Rs. 1,050/- less Frontier Remission of annas 2 per rupee, or Rs. 131/-, has been fixed after regular survey and settlement and an assignment of Rs. 50/- granted in the case of Amankot village, which is the property of the Chamkani Shrine.

System of Protective Leases for wells.

The principle followed is that the additional net assets derived from land on account of the construction of wells etc., shall not be reduced by any enhancement of land revenue in respect of such assets, until the capital cost of the improvements, with current interest thereon, has been recouped to the improver out of those

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Land Revenue.

System of Protective Leases for wells.

additional net assets. The capital cost of building the well plus current interest should be taken as double the capital cost. The cost varies according to the nature of the sub-soil and the length of lead for stone and other materials used. The actual digging is usually done by labourers. When water is reached excavation and baling etc. is done by *ashar*; the actual labour is free of course, but the expense entailed on entertainment of the helpers is considerable. The average cost for a masonry well including well gear is about Rs. 800/- and for *kacha-pacca* wells Rs. 500/-.

The periods sanctioned for these are 20 years for fully lined masonry wells and ten years for *kacha-pacca* wells. The area irrigated per well in the Nilab Circle of the Nowshera Tahsil is the smallest in the District due to the insecurity of the supply, therefore a period of 30 years as a special case has been sanctioned in the case of fully lined masonry wells.

In all 1,856 leases have been granted at Settlement in the whole District, land revenue amounting to Rs. 14,652/- being deferred under this head.

Nahri Parta.

It is transferred annually to the Irrigation Department by book credit. Arrangements have been made in the Third Settlement to ensure that *nahri parta* will be recovered from assignees and this will require the attention of the Collector as irrigation from Government canals extends to areas not at present irrigated.

The following table shows the rates at which *nahri parta* is to be credited to the Irrigation Department for the future :—

Tahsil.	Assessment circle etc.	Sanctioned rate of *nahri parta* (per acre).
		Rs. a. p.
Charsadda ..	Sholgirah ..	0 10 0
	Shahnahri Upper ..	0 8 0 (U.S.C.) 0 10 3 (L.S.C.)
	Shahnahri Lower I ..	0 8 0 (U.S.C.) 0 10 0 (L.S.C.)
	Do. II ..	0 5 0
Mardan ..	Baizai ..	0 8 0 (U.S.C.) 0 9 0 (L.S.C.)
	Sadhum ..	0 8 0
	Kamalzai Shimali ..	0 8 0 (U.S.C.) 0 9 0 (L.S.C.)
	Kamalzai Janubi ..	0 6 0
Swabi ..	All Circles ..	0 8 0
Nowshera ..	Kinara Darya ..	0 8 0
	Shah-nahri ..	0 10 0
Peshawar ..	On the whole area irrigated from the Kabul River Canal.	0 10 0

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Comparison of various Settlements.

A table showing the demands of the different settlements will show how very greatly the value of land has appreciated within a period of 80 years with the progress of civilisation.

Statement showing Revenue Demands of different Settlements.

Tahsil.	Summary Demand 1852.	2nd Summary demand 1872.	1st Regular Settlement.	2nd Regular Settlement.	3rd Regular Settlement.	Percentage increase.
	Rs.	Rs.	Rs.	Rs.	Rs.	
Peshawar ..	2,74,475	2,54,595	2,56,434	3,90,532 (Peshawar and Doaba Daudzai)	4,47,000	15
Doaba Daudzai ..	1,60,739	1,57,817	1,91,415			
Nowshera ..	86,249	75,870	74,070	1,01,712	1,15,800	13
Charsadda ..	1,10,185	91,437	1,09,351	2,98,598	3,89,000	30
Mardan ..	55,942	54,604	71,675	1,83,447	2,34,000	27
Swabi ..	92,593	90,274	1,07,081	1,92,271	2,38,500	24
District ..	7,80,183	7,25,047	8,09,963	11,66,560	14,24,300	22

The enhancement of the land revenue demand from Rs. 11,66,000/- to Rs. 14,24,000/- at the Third Regular Settlement was justified on the following grounds :—

(*a*) a rise in prices obtained for agricultural produce amounting to from 30 to 35 per cent. at the lowest estimate.

(*b*) an enormous appreciation in land values.

(*c*) extension of irrigation.

(*d*) improved communications and an extraordinary rise in the standard of living.

At the same time it calculated that at the last settlement the assessment imposed was very much below the value of the full half net assets.

On the other hand leniency was demanded for several reasons. Peshawar is a Frontier District, and it is inexpedient to accentuate the difference of conditions on either side of a political boundary, while the people are also liable to be disturbed in their occupations by the necessity of rendering service for watch and ward ; this is not usually the case with revenue payers elsewhere in India. At the same time rainfall in the Peshawar District is scanty and precarious, while 44 per cent of the cultivated area is still entirely dependent upon rainfall.

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Soil rates.

The following were the sanctioned soil rates per acre and the total demand for each tahsil by assessment circles which remained practically the same as at the Second Regular Settlement:—

SANCTIONED SOIL RATES PER ACRE AND DEMAND BY CIRCLES.

Tahsil.	Assessment Circle.	Irrigated.						
		Chahi.	Jhallari Shah Nahri and Shah Nahri.	Nahri I.	Nahri II.	Abi.	Shah-nahri.	Shah-nahri U. S. Canal.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Charsadda	Doaba ..	..	..	6 8 0	3 0 0	..	0 12 0	..
	Sholgirah ..	6 0 0	..	6 8 0	4 0 0	..	1 4 0	..
	Shahnahri Upper ..	..	..	..	..	..	..	1 0 0
	Shahnahri Lower I ..	6 0 0	..	6 8 0	4 0 0	..	..	1 0 0
	Shahnahri Lower II ..	..	..	..	..	..	0 10 0	..
Mardan	Baizai ..	..	..	..	..	3 0 0	..	1 0 0
	Koh Daman Sadhum..	5 4 0	..	..	..	5 0 0	1 0 0	..
	Kamalzai Shimali ..	5 4 0	..	..	..	..	..	1 0 0
	Kamalzai Janubi ..	4 8 0	..	..	..	..	0 12 0	..
Swabi	Bolaknamah ..	4 4 0	..	..	..	..	1 0 0	..
	Kinara Darya ..	4 4 0	..	..	..	4 0 0	..	..
	Jabba ..	..	..	..	..	4 0 0	1 0 0	..
	Maira ..	..	..	..	..	..	1 0 0	..
	Koh Daman Sadhum..	5 0 0	..	..	..	..	1 0 0	..
Nowshera	Chahi-Nahri ..	..	..	6 0 0	3 8 0	5 0 0	1 6 0	..
	Kinara Darya ..	4 0 0	..	..	..	4 8 0	1 0 0	..
	Koh-i-Khattak ..	4 8 0	..	..	..	4 8 0	..	..
	Khwarra ..	4 0 0	..	..	..	2 0 0	..	..
	Nilab ..	4 0 0	..	..	..	..	..	..
Peshawar	Koh Daman Michni ..	4 0 0	1 0 0	5 8 0	3 8 0	5 0 0	..	..
	Darya Urar Par ..	..	..	5 8 0	3 8 0	..	1 0 0	..
	Kabul Nahri ..	..	2 4 0	6 8 0	4 0 0	..	..	..
	Kasba Bagram ..	10 0 0	..	9 0 0	..	..	6 0 0	..
	Bara ..	4 0 0	3 0 0	5 0 0	3 8 0	4 0 0	..	..
	Koh Daman Mohmand	3 8 0	..	..	..	4 0 0	..	..

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Soil rates.

SANCTIONED SOIL RATES PER ACRE AND DEMAND BY CIRCLES.

Tahsil.	Assessment Circle.	UNIRRIGATED.						
		Shahnahri L. S. Canal.	Jhallari or Chahi-Jhallari.	Sailab.	Dagoba.	Barani.	Maira.	Demand sanctioned.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Charsadda	Doaba ..	..	4 0 0	2 0 0	1 4 0	0 8 0	0 3 0	1,40,000
	Sholgirah ..	..	4 0 0	2 0 0	..	1 0 0	0 4 0	1,33,600
	Shahnahri Upper ..	1 4 0	4 0 0	..	1 4 0	0 8 0	0 4 0	34,000
	Shahnahri Lower I ..	1 4 0	5 0 0	2 12 0	..	0 12 0	..	75,000
	Shahnahri Lower II ..	..	4 8 0	2 4 0	..	0 8 0	..	7,000
Mardan	Baizai ..	1 2 0	4 8 0	2 0 0	1 0 0	0 7 0	0 4 0	74,000
	Koh Daman Sadhum ..	..	4 8 0	2 0 0	0 9 0	0 8 0	0 5 0	27,000
	Kamalzai Shimali ..	1 2 0	4 8 0	2 12 0	1 8 0	0 12 0	0 5 0	95,000
	Kamalzai Janubi ..	..	4 0 0	2 4 0	1 0 0	0 9 0	0 4 0	38,000
Swabi	Bolaknamah ..	..	..	1 8 0	..	0 13 0	0 4 0	35,000
	Kinara Darya ..	..	..	1 8 0	..	0 14 0	0 4 0	11,000
	Jabba ..	..	5 8 0	1 8 0	..	0 14 0	0 6 0	55,000
	Maira ..	..	5 4 0	..	1 8 0	0 13 0	0 4 0	1,33,000
	Koh Daman Sadhum ..	..	..	..	..	0 7 0	0 4 0	4,500
Nowshera	Chahi-Nahri ..	..	4 4 0	1 8 0	1 8 0	0 8 0	0 4 0	50,000
	Kinara Darya ..	..	..	2 8 0	1 0 0	0 7 0	0 3 0	46,000
	Koh-i-Khattak ..	..	..	1 8 0	0 14 0	0 6 0	0 2 0	11,500
	Khwarra ..	..	..	..	..	0 5 0	0 2 0	3,300
	Nilab ..	..	..	..	..	0 8 0	0 4 0	5,000
Peshawar	Koh Daman Michni ..	..	..	1 12 0	1 8 0	0 8 0	0 4 0	45,000
	Darya Urar Par ..	..	..	2 8 0	..	1 0 0	..	95,000
	Kabul Nahri ..	..	..	2 8 0	..	1 0 0	..	1,00,000
	Kasba Bagram ..	..	..	..	..	..	..	30,500
	Bara ..	..	..	2 0 0	1 8 0	0 8 0	0 4 0	1,48,000
	Koh Daman Mohmand	..	..	..	1 0 0	0 5 0	0 4 0	28,700

Fluctuating Revenue.

There is no large extent of fluctuating revenue in the Peshawar District, as only small areas are affected by floods in the riverain area. This is in fortunate contrast to the Dera Ismail Khan District where large areas are affected by river action.

CHAPTER III.—C. Land Revenue. Special Assessments.

At the Third Regular Settlement a new set of rules has been prepared, which will be found in Appendix I of the Final Report of the Settlement. Lists of villages subject to river or torrent action or to swamping, and those insecure owing to climatic reasons are also given.

The rules for special assessment apply to:—

(*a*) Areas subject to river and torrent action.

(*b*) Areas affected by swamping and *kollar*.

(*c*) Areas to which irrigation from Government Canals has been extended after the conclusion of Settlement operations.

(*d*) Water mills.

Diluvion.—When cultivated assessed land is carried away or is rendered unfit for cultivation by the action of a river or hill torrent, or the channel or means of irrigation are permanently destroyed, the land revenue will either be remitted or reduced subject to these rules.

Where riverain land has been assessed at superior rates, and ceases to be inundated at flood time or has deteriorated in quality the assessment may be reduced according to the provisions of these rules.

Alluvion.—Rules for alluvioned land are practically the same as those for diluvion, with the following exceptions :—

(1) If the land is of very inferior quality it may be assessed in the first instance at half the rates imposed at Settlement on land of the same class.

(2) Land Revenue shall not be imposed unless the land is actually cultivated.

Special Assessments will invariably come into force as from the Kharif Crop of the year in which they are prepared and will require the sanction of the Revenue Commissioner.

Unculturable areas due to swamping and kallar.—At harvest inspections in insecure areas it is the duty of the Field Kanungos and Revenue Officers to pay special attention to fields where swamping or *kallar* has affected the land. The field or the portion of it, which has become unculturable, shall be entered by the Patwari in red as *Gher mumkin jabba* or *kallar* as the case may be. Ordinarily a field or part of a field shall be deemed to be unculturable if it has not been cultivated for four successive harvests, and besides this either swamping or *kallar* must be present.

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Land Revenue.

Special Assessments.

After the process laid down has been carried out the Collector will pass orders on the proposals and will suspend the land revenue considered remissible and shall submit the statement for sanction of the Revenue Commissioner.

The suspension order passed by the Collector shall be given effect to in the *bachh* of the same harvest and on receipt of sanction, the amount shall be struck off the next rent roll.

Extension of cultivation.—Special assessments on account of extension of irrigation from Government Canals shall only be imposed in the year in which the *Jamabandi* of that estate is due for quadrennial attestation, when assessment will be made according to rule. In assessment circles where the irrigation from Government Canals does not exist, the Shahnahri rate will be fixed with the sanction of the Revenue Commissioner. In other cases the Collector will pass orders and apply for sanction to the proposed new assessment from the Revenue Commissioner.

Water Mills.—General rules with reference to the control of water mills in the North-West Frontier Province are contained in Gazette Notification No. 3424, dated 26th July 1907, issued under Section 58 of the Punjab Minor Canals Act.

In the Peshawar District no new water mills are now permitted to be constructed without the express sanction of the Local Government, which should not be applied for except for very special reasons.

Before the Collector of the District sanctions the re-construction of any abandoned mill any where within the areas commanded by the Swat and Kabul River Canals, he is required to obtain the assent of the Secretary for Irrigation. If the above two officers disagree on any point, the file will be submitted through the Revenue Commissioner for the orders of the Local Government.

With these exceptions the control of water mills rests solely with the Collector of the District.

A register of water mills is maintained by the Tahsil Office Kanungo and separate copies of this register for each tahsil are also maintained in the office of the District Kanungo.

Dates of payment.

At the Third Regular Settlement the dates on which the Revenue fell due were revised and the following table now shows clearly the dates upon which each instalment is due and the percentage of revenue which is apportioned to the *kharif* and *rabi* crop respectively in each tahsil.

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Land Revenue.

Dates of payments.

DATES OF PAYMENTS AND INSTALMENTS.

Tahsils.	Circle.	KHARIF.		RABI.		Sanction.
		Fraction of Revenue.	Date of Instalment.	Fraction of Revenue.	Date of Instalment.	
Charsadda	Doaba and Sholgirah.	$\frac{3}{4}$	15 December 15 February	$\frac{1}{4}$	1 July	R. C's letter No. 2830-R. A., dated 16th November 1926.
	Other circles ..	$\frac{2}{3}$	Do.	$\frac{1}{3}$	Do.	
Mardan ..	27 villages uncommanded from Government Canals.	$^{6}/_{16}$	15 December	$^{10}/_{16}$	1 July. 1 August	D o.
	Rest of Tahsil ..	$\frac{1}{2}$	15 January	$\frac{1}{2}$	15 July.	
Swabi ..	59 villages uncommanded from Government Canals.	$^{6}/_{16}$	15 December	$^{10}/_{16}$	1 July 15 August	Rev. Secy.'s letter No. 1777-R. A., dated the 10th October 1927.
	Rest of Tahsil ..	$\frac{1}{2}$	Do.	$\frac{1}{2}$	Do.	
Nowshera	Koh-i-Khattak ..	$\frac{1}{2}$	1 December	$\frac{1}{2}$	15 July.	Rev. Secy.'s letter No. 2106-R. A., dated the 6th November 1928.
	Other circles ..	$\frac{1}{2}$	1 December 15 February	$\frac{1}{2}$	Do.	
Peshawar	Koh Daman Michni.					
	(*a*) 45 villages ..	$\frac{3}{4}$	1 December	$\frac{1}{4}$	1 July.	
	(*b*) 2 villages ..	$\frac{1}{2}$	15 February	$\frac{1}{2}$		
	Darya Urar Par ..	$\frac{3}{4}$	Do.	$\frac{1}{4}$	Do.	
	Kabul Nahri ..	$\frac{2}{3}$	1 December 15 January	$\frac{1}{3}$	Do.	
	Kasba Bagram					
	(*a*) 9 villages ..	$\frac{1}{3}$	Do.	$\frac{2}{3}$	1 June.	
	(*b*) 7 villages ..	$\frac{1}{2}$		$\frac{1}{2}$	1 August.	
	Bara ..	$\frac{1}{2}$	Do.	$\frac{1}{2}$	1 July.	
	Koh Daman Mohmand					
	(*a*) 12 villages ..	$\frac{1}{2}$	1 December	$\frac{1}{2}$	Do.	
	(*b*) 2 villages ..	$\frac{1}{3}$		$\frac{2}{3}$		

Water Mills.

In this district water mills constitute very valuable property. These are about 1,057 in number and they pay a revenue of Rs. 32,186/- per annum. Control is exercised by the Deputy Commissioner who has been invested with powers under Section 58 of the Punjab Minor Canals Act.

Charsadda.

At the time of the 3rd Regular Settlement there were 325 water mills in the Charsadda Tahsil, assessed at Rs. 12,270/-. The average income to the owners of all water mills was estimated to be

Rs. 1,22,700/- at the time of the Settlement. In this tahsil six classes of mills have been fixed and the revenue assessed at Rs. 120/-, 80/-, 60/-, 40/-, 20/- and 10/- per mill, respectively.

Mardan.

In Mardan Tahsil, there are 130 water mills of 5 classes paying land revenue of Rs. 2,030/-. Since the construction of the Upper Swat Canal, the flow in many of the drainages has increased enormously thereby increasing the efficiency of the mills situated upon them. A large number of Government mills have also been constructed in recent years on the Upper Swat Canal. The income of private mill owners is therefore decreasing.

Swabi.

In Swabi Tahsil there are 291 water mills of which 270 mills work on the Indus alone. Rs. 3,256/- were assessed on these mills. Some mills run throughout the year, some for nine months, and the remainder run during the cold weather only.

Nowshera.

In the Nowshera Tahsil, there are only 15 privately owned water mills. Of these 13 are situated in one village Khairabad and run on a small stream which falls into the Indus at this village. Of the remaining two, one is in Mohib Banda, which is situated on a drain. The last in Jabba Khalsa runs on a branch of the Kabul River Canal. These have been assessed in five different classes for a sum of Rs. 700/-.

Peshawar.

In Peshawar Tahsil 368 water mills were running at the time of the Settlement. These have been assessed at Rs. 13,850/- in four different classes. The income from these mills has not increased ; and the mills round the city are not now so valuable as they were 30 years ago due to the construction of Government mills on the Kabul River Canal close to the Cantonment and also to the fact that many of them run on Bara water, the supply of which is definitely declining.

General rules about the control of water mills are contained in the *N.-W. F. P. Gazette* Notification No. 3424 of 26th July 1907, issued under Section 58 of the Punjab Minor Canals Act. In this district no new water mills may now be constructed without the express sanction of the Local Government ; which should not be applied for except for very special reasons.

A new set of rules for the special assessment of water mills was framed at the 3rd Regular Settlement and will be found in Appendix I of the Final Report of the Settlement.

Revision of the Land Revenue Assessment.

Towards the end of the year 1930, owing to world wide depression and the heavy fall in the prices of land products it was decided by the Government of India to extend the provisions of the Punjab Land Revenue (Amendment) Act, 1928, to the reassessment

CHAPTER III.—C.

Land Revenue.

Revision of the Land Revenue Assessement.

of the Peshawar District. The chief alterations introduced in the matter of assessment were—

(*a*) That in the case of fixed assessment the demand should not exceed 1/4th of the calculated cash value of the "net assets."

(*b*) That the average rate of incidence on the cultivated area in any assessment circle should not at re-settlement be increased by more than 25 per cent. of incidence.

(*c*) That the rate in the case of individual villages should not be increased by more than 66 per cent.

A sum of Rs. 66,000/- on account of reduction in the demand of land revenue in seven assessment circles of the Peshawar District given below was sanctioned :—

Tahsil.	Assessment Circle.	Rate of reduction.	Amount of reduction (round figures).
Charsadda ..	Shah Nahri Upper	1/6th	2,000
	Shah Nahri Lower I	1/4th	18,000
Mardan ..	Baizai	1/6th	11,000
	Kamalzai Shimali	1/12th	8,000
Peshawar ..	Koh Daman Michni	1/10th	4,000
	Bara	1/10th	14,000
	Kabul Nahri	1/10th	9,000
	Total	..	66,000

(*d*) Assignments and Zamindari Inams.

Mutiny, Coronation and War grants are numerous in this District, and at the recent Settlement, most of the original sanctions were traced out from the Revenue Commissioner's Office and brought together in registers ; a bilingual register was prepared for use in each of the Tahsils, with a vernacular copy for use in the Tahsil ; while arrangements were made for the disposal of assignment cases by the Deputy Commissioner himself and not by Sub-Divisional Officers in their capacity as Collectors.

The following table shows by Tahsils the number and value of existing assignments in the Peshawar District :—

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(d) Assignments and Zamindari inams.

Tahsil.	In perpetuity.		During pleasure of Government. To Individuals.		During pleasure of Government. To Institutions.		For Life.		For term of Settlement.		Total.	
	No. of Grants.	Value.	No. of Grants.	Value.	No. of Grants.	Value.	No. of Grants.	Value.	No. of Grants.	Value.	No. of Grants.	Value.
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
Charsadda ..	2	1,729	49	9,581	344	3,502	118	5,300	3	49	516	20,161
Mardan ..	1	2,650	2	1,183	187	1,914	78	9,651	..	..	268	15,398
Swabi ..	2	76	118	2,136	206	1,576	73	6,593	7	185	406	10,566
Nowshera ..	3	5,168	8	416	77	2,375	20	5,177	73	764	181	13,900
Peshawar ..	630	37,171	37	5,391	639	5,814	120	26,478	6	728	1,432	75,582
Total ..	638	46,794	214	18,707	1,453	15,181	409	53,199	89	1,726	2,803	1,35,607

Since the date of the Second Regular Settlement there had been inamdars in all Tahsils appointed under the provisions of the Land Revenue Act ; these were graded and regularised at the third regular settlement and have now been sanctioned under the Land Revenue Act according to the following table :—

List of Inams under the Land Revenue Act sanctioned at the Third Regular Settlement.

Tahsil.	Tappa or Zail.	Detail of Inam.				
Charsadda ..	Doaba tappa ..	One inam	@	Rs.	150	per annum.
		,,	,,	,,	110	,, ,,
		,,	,,	,,	80	,, ,,
	Hashtnagar tappa ..	Four inams	,,	,,	300	each.
		Six ,,	,,	,,	200	,, ,,
		Eight ,,	,,	,,	100	,, ,,
Mardan ..	Baizai tappa ..	One inam	@	Rs,	300	
		,,	,,	,,	200	
		Six inams	,,	,,	100	each.
	Sadhum tappa ..	One inam	,,	,,	300	
		Three inams	,,	,,	200	each.
		One inam	,,	,,	100	
		One ,,	,,	,,	50	
	Kamalzai tappa ..	One ,,	,,	,,	300	
	(including Shah ..	One ,,	,,	,,	250	
	baz Garha and Garhi Kapura).	Three inams	,,	,,	100	each.
Swabi ..	Utmanzai tappa ..	One inam	,,	,,	300	
		,,	,,	,,	200	
		,,	,,	,,	100	
	Saddozai tappa ..	,,	,,	,,	300	
		,,	,,	,,	200	
		,,	,,	,,	150	
		Four inams	,,	,,	100	each.
	Razzar tappa ..	One inam	,,	,,	300	
		,,	,,	,,	150	
		Six inams	,,	,,	100	each.
	Bolaknamah tappa	One inam	,,	,,	150	
		Two inams	,,	,,	100	each.
Nowshera ..	Akora Zail ..	One inam	,,	,,	60	
	Nowshera Zail ..	,,	,,	,,	60	
	Akbarpura Zail ..	,,	,,	,,	60	
	Ali Beg Zail ..	,,	,,	,,	60	

CHAPTER III.—C.

Land Revenue.

Remissions.

Frontier Remissions are a portion of the total assessment of certain border villages remitted in favour of the proprietors in consideration of the fact that they are held responsible for watch and ward of the border and have to entertain trans-border tribesmen. There are no Frontier Remissions in the Nowshera Tahsil. A list of the remissions now sanctioned are to be found in Appendix No. VII of the Final Settlement Report. They are enjoyed on the following conditions :—

(*a*) Tenure is during the pleasure of Government on condition of service and good conduct ;

(*b*) in the event of alienation to a person other than an old agriculturist of the village, the revenue remitted on the area transferred is resumable at the discretion of the Deputy Commissioner, to whom all such transfers are to be reported.

(*c*) Frontier Remissions do not apply to revenue assessed upon water mills.

(*d*) Local rate and mirabi cess (where the latter exists) are recovered on the gross assessment.

The following table shows by tahsils the existing value of Frontier Remissions :—

Tahsil.	Amount of Land Revenue released as Frontier Remissions.
	Rs.
Charsadda	11,378
Mardan	9,328
Swabi	4,592
Peshawar	8,332
Total ..	33,630

Periodical Suspensions and Remissions of Land Revenue.

In the intervening period between the second and third Settlements, the following suspensions and remissions by tahsils were sanctioned.

In Charsadda Tahsil Rs. 2,362/- were suspended and Rs. 50,604/- remitted. Of this amount Rs. 795/- were remitted in 1910-11 on account of floods in the Hissara Nullah due to exceptionally heavy rains.

The suspension in 1912-13 and the remissions in 1915-16 and 1920-21 were due to the failure of the water supply in the Doaba feeder.

CHAPTER III.—D.

Miscellaneous Revenue.

Periodical Suspensions and Remissions of Land Revenue.

The other remissions were all sanctioned on account of destruction of crops by hail.

In Mardan Tahsil no suspensions were granted, while Rs. 17,386/- were remitted. In 1904-05 and 1906-07, the remissions were on account of damage to crops by hailstorms and in 1920-21 were due to the "Hijrat Movement" and severe drought.

Swabi Tahsil.—No suspensions of Land Revenue were granted; while Rs. 64,690/- were remitted, of this Rs. 60,546/- were on account of general drought and the "Hijrat Movement" in 1920-21, the remaining amount was due to damage caused to standing crops by hailstorms before 1920.

Nowshera Tahsil.—No suspensions of Land Revenue were necessary, and Rs. 16,033/- were remitted, of this Rs. 8,543/- were allowed in 1920-21 on account of drought and the "Hijrat Movement," the rest were granted on account of damage by hail.

Peshawar Tahsil.—No necessity arose for suspensions of Land Revenue. Rs. 1,65,572/- were remitted, the grant was generally on account of damage to standing crops by hailstorms or by floods. The remission of Rs. 54,508/- in 1920-21 were due to drought and the "Hijrat Movement."

In 1928 Rs. 68,325/- were remitted, as the *rabi* grain crops were everywhere a comparative failure due to a disease diagnosed as acute atrophic shrivelling. The remissions in 1919-20 were granted as a reward to certain villages for courageous conduct in intercepting raiders.

Special Assessments.—A new set of rules was prepared at the Settlement for the guidance of officers conducting special assessments. These rules were sanctioned by the Revenue Commissioner and are printed as Appendix I to the Final Settlement Report.

These rules apply—

(*a*) to areas subject to river and torrent action;

(*b*) to areas affected by swamping and *kallar*;

(*c*) to areas to which irrigation from Government Canals has been extended after the conclusion of Settlement Operations;

(*d*) to water mills.

SECTION D.—MISCELLANEOUS REVENUE.

Excise.

The population being predominantly Muslim generally abstain from the use of intoxicating liquors, but the use of drugs such as *charas*, *bhang*, opium and cocaine is not so rare. The use of spirituous liquor is virtually confined to the Hindus and particularly to the immigrant population of cantonments. Opium and *charas* are consumed in large quantities, while *bhang* is taken by *faqirs*

CHAPTER III.—D.

Micellaneous Revenue.

Excise.

and by persons of low social status. The possession of cocaine is totally prohibited, but the cocaine-taking habit has increased of recent years, and even women and students are known to be addicted to its use. Certain leading cocaine smugglers of all India notoriety belong to Nasarpur in the Peshawar Tahsil.

The District Excise staff consists of one Excise Inspector and three Sub-Inspectors who control 277 licensees. In addition they exercise control over stamp vendors and issue licenses for the possession of inflated skins for crossing rivers.

The department is under the control of the Deputy Commissioner with the assistance of a District Excise Officer.

The Detective Excise Staff is under the control of the Revenue and Divisional Commissioner, N.-W. F. Province through the Superintendent of Excise and Customs. The latter also functions as the Officer-in-Charge, Excis Intelligence Bureau, N.-W. F. Province, working in co-operation with the Local Excise Staff and the Police.

Import and Consumption.

Imported liquors are purchased by the licensees from licensed wholesale dealers either in British India or overseas, but, as there is no distillery in the District or indeed in the Province, country and Indian-made foreign liquors are imported either from the Punjab or from the United Provinces. Opium is imported by Government from the Opium Factory at Ghazipur and deposited for safe custody in the Peshawar Treasury, from whence it is issued to licensed vendors. The provincial *charas* imported in bond pays its duty before issue unlike the liquors manufactured in India, the duty on which is still obtained by book-transfer from the provinces concerned.

Charas bonded warehouse at Chitral.

Charas was formerly imported in bond from licensed wholesale dealers in the Punjab. In order to convert the illicit trade in *charas* from Central Asia *via* Chitral, into a licit trade, and to check the smuggling of drugs along this route, a bonded *charas* warehouse was established at Chitral in April 1927. The success achieved by creating this barrier against the import of illicit *charas* has been remarkable. *Charas* is one of the chief commodities of barter in trade between British India through Peshawar and Central Asia and the development of the licit *charas* trade by the Chitral route can be judged from the fact that during the year 1932-33, *charas* in bond to the extent of roughly 1,000 maunds was supplied to the Punjab through Chitral : this large quantity represents almost the entire licit demand of the whole of British India which was recently about 1,200 maunds.

Arrangements for the supply of licit *charas* to licensed vendors in the Province, under the Contract Area System, were started in 1931.

CHAPTER III.—D.

Miscellaneous Revenue.

Bhang grows wild throughout the district.

Charas bonded warehouse at Chitral.

Though the cultivation of the poppy from which opium is made is prohibited by law throughout the N.-W.F. Province its cultivation for purposes of manufacturing opium in Jalalabad-Ningrahr and Khost in Afghanistan and Kaya Khabbal on the Hazara border is unrestricted. These tribal areas are the chief distributing centres for smuggling opium into British India through the Peshawar District. This is a lucrative trade since licensed opium sells at Rs. 170/- per seer while smuggled opium can be purchased on the border for Rs. 17/- a seer.

The consumption of licit excisable articles during the years 1927-28 to 1931-32 was as follows :—

Kind of article.	1927-28.	1928-29.	1929-30.	1930-31.	1931-32.
Country Spirit (Imperial gallons) ..	11,415	11,432	10,776	13,257	10,747
Foreign Liquors (Imperial gallons)	2,03,387	1,64,172	1,89,788	2,21,730	1,51,508
Opium (seers) ..	994	1,042	981	1,051	843
Charas (seers) ..	120	369	280	301	304
Bhang (seers) ..	880	1,075	879	840	1,482

The detection of a large number of cases of illicit distillation and of the smuggling of illicit opium, *charas*, *bhang* and cocaine show that the licit consumption of excisable articles is but a small fraction of the illicit articles either consumed in this province or smuggled through to other parts of India.

Licenses.

The location and number of shops for the retail vend of liquor, opium and hemp drugs are determined each year by the Collector subject to the approval of the Revenue and Divisional Commissioner, N.-W. F. Province. The shops are then publicly auctioned, the list of which is given in Table 41-A. of the B. Volume.

Smuggling of *Charas*.

Ever since the closure of the Chitral route smugglers have been bringing their stocks of *charas* from Yarkand in Chinese Turkistan, to Chengai in Afghan Territory. This *charas* is then smuggled into the Peshawar District by various routes for import into British India, where the high price of the drug necessitated by the high incidence of duty causes the illicit drug traffic to be a very profitable profession.

The lucrativeness of the smuggling trade in *Charas* can easily be seen from the market rates of the drug in different localities per seer :—

	Rs.		Rs.
Yarkand ..	-/8/-	Peshawar District ..	10/-
Afghanistan ..	2/- to 3/-	United Provinces ..	40/-
Khyber, Malakand Agencies ..	5/- to 6/-	Bombay Presidency ..	80/-
		Persia	150/- to 200/-

CHAPTER III.—D.

Miscellaneous Revenue.

Smuggling of *Charas*.

The subjoined table gives the total excise revenue of the district during the years from 1927-28 to 1931-32.

Kind of article.	1927-28.	1928-29.	1929-30.	1930-31.	1931-32.
Country Spirit ..	2,42,085	2,34,082	2,23,732	2,24,369	1,93,745
Foreign Liquors ..	1,54,277	1,36,568	1,29,550	1,51,942	1,36,266
Opium ..	1,03,225	1,02,658	1,02,665	1,06,109	93,236
Charas ..	34,637	34,715	31,385	45,406	38,748
Miscellaneous ..	257	465	65	15	660
Total ..	5,34,481	5,08,488	4,87,397	5,27,841	4,62,655

The average total excise revenue per head of population during the years 1927-28 to 1931-32 was as under :—

		Rs.
1927-28	..	·30
1928-29	..	·56
1929-30	..	·53
1930-31	..	·58
1931-32	..	·47

The Excise revenue of the Peshawar District represents almost 50% of the total Excise revenue of the Province. The figures are given in Table 41 of the B. Volume.

During the last 5 years, the detection of 591 cases with the seizure of 147 seers of Afghan opium, 7,000 seers of contraband *Charas*, 51,698 grains of cocaine and 936 gallons of illicitly distilled lahan and liquor and raids on a number of opium smoking dens, involving the total arrest of 791 persons and convictions of 571 smugglers in the Peshawar District alone shows the result of the activities of the excise staff in suppressing illicit traffic in drugs.

Salt.

There are no salt refineries in the district. Most of the salt used is the rough rock salt from the Karrak mines in the Kohat District. Much salt is exported to tribal territory from Peshawar District.

Stamps.

The revenue collected from Judicial and Non-Judicial stamps is also shown in Table No. 44 of the B. Volume. Stamps are an index of litigation. The income from these has more than doubled during the past twenty years ; in 1930-31 it amounted to about Rs. 4½ lakhs. In the years previous to 1930-31 the income had still further gone up to about Rs. 5½ lakhs each year, the drop is probably due to trade depression and the catastrophic fall in the prices of agricultural produce, decline in the value of the land resulting in a decrease in the value and number of suits.

Income-Tax.

Table 42 and 43 of Volume B. give details regarding the receipts and assessments of Income-Tax. Since the Income-Tax Department has been organised and District Officers have been relieved of

CHAPTER III.—E.

Local and Municipal Government.

Income-Tax.

assessment duties, for which they never had sufficient time, improved methods of assessment have led to a considerable increase in total receipts. The department is now under the administrative control of the Commissioner of Income-Tax, Punjab, with headquarters at Lahore and the Assistant Commissioner of Income-Tax, Northern and Frontier Division, Rawalpindi.

The rates of taxation were raised in the Finance Act of April 1931. In the middle of the year, however, owing to the fact that even by the increase in the rate of taxation a deficit budget could not be balanced, an Emergency Finance Act had to be passed on the 28th of November 1931, by which surcharges were added to the existing increased rates of taxation while the limit of income liable to super-tax was also reduced from Rs. 50,000/- to Rs. 30,000/- and the minimum limit of income assessable to income-tax reduced from Rs. 2,000/- to Rs. 1,000/-.

Both collections and assessment would have been more than doubled since 1920, but for the set-back caused by the world trade depression.

SECTION E.—LOCAL AND MUNICIPAL GOVERNMENT.

The District Board.

The District Board of Peshawar was constituted in 1886 under the authority of Act XX of 1883 (The Punjab District Board Act).

This District Board is composed of 60 members of whom 25 are nominated by Government (*ex-officio* 4, non-official 21) and 35 elected. The first elections were held in the months of December-January 1932-33.

The total income and expenditure for the year 1931-32 was as follows :—

Income (1931-32.)

		Rs.	
1.	Local rate	1,58,025	
2.	Haisiyat Tax	25,443	
3.	Tonga Fee	8,791	
4.	Education	2,41,998	Including Government grants-in-aid.
5.	Medical	13,108	
6.	Veterinary Departments	5,159	
7.	Miscellaneous	21,501	
8.	Canals	16,616	
9.	Civil Works	19,266	
	Total	7,88,889	

CHAPTER III.—E.

Local and Municipal Government.

The District Board.

Expenditure (1931-32).

		Rs.
1.	Administration	23,277
2.	Education	2,70,937
3.	Medical	46,910
4.	Veterinary	16,651
5.	Superannuation and Pensions ..	11,898
6.	Printing	11,941
7.	Miscellaneous	3,517
8.	Canals	4,149
9.	Public Works	1,13,985
	Total ..	5,03,265

Local rate is collected at the rate of Rs. 8/5/4 per cent. or 16 pies per rupee on land revenue in this district.

Haisiyat Tax was imposed in the district in 1923. It is recoverable from all persons who possess an annual income in excess of Rs. 200/- from whatever source, with the exceptions of (*a*) income derived from property subject to local rate, (*b*) income derived from live stock or other produce owned by persons who are mainly dependent on agriculture for their livelihood, (*c*) Military or Civil pensions, (*d*) pay or salary of Government servants or District Board employees. Recoveries are made in two instalments on the 1st January and 1st July of each year.

License fees for tongas have been realized under Act XVI of 1861 (The Stage Carriages Act) since 1918. For purposes of control and licensing the District Board employ an Inspector in each of the 5 Tahsils. Fines imposed by courts under this Act are also credited to District Board Funds. Tongas are licensed at the following rates :—

1st, 2nd and 3rd class ..	Rs. 5/- per annum.
4th class ..	„ 3/- „ „

The District Board is responsible for educational expenditure in its area for which it contributes 25 per cent. of its net income, at present about Rs. 47,000/-. The balance of the expenditure is met by contributions received from the Local Government. The detail of the schools maintained by the District Board is given in the margin.

A. V. Middle School ..	1
Vernacular Middle Schools ..	13
Lower Vernacular Middle Schools	42
Primary Schools (boys) ..	158
Primary Schools (girls) ..	11

CHAPTER III.—E.

Local and Municipal Government.

The District Board maintains 6 dispensaries at the places shown in the margin. These are controlled by the Civil Surgeons of Peshawar and Mardan.

1. Nowshera. 4. Tangi.
2. Charsadda. 5. Swabi.
3. Shankargarh. 6. Rustam.

The District Board.

There are now 9 Veterinary Dispensaries in the district under the control and management of the Superintendent, Civil Veterinary Department, acting on behalf of the District Board. They are at the following places :—

1. Swabi.
2. Charsadda.
3. Nowshera.
4. Topi.
5. Tangi.
6. Pabbi.
7. Nawan Killi.
8. Rustam.
9. Khairabad.

The Board also maintain 5 horse and 4 donkey stallions for stud purposes. A sum of Rs. 10,000/- is expended annually by Government and the District Board in equal shares for the purchase and upkeep of bulls for cattle breeding on a subsidy system. At the present time there are 86 bulls under maintenance. An annual Horse and Cattle fair is usually held at an approximate cost of Rs. 5,000/- which include Rs. 2,000/- distributed in prize money. Exhibitors are given free fodder during the days in which the show is held ; these fairs are exceedingly popular and have done much to improve the standard of live stock reared in the district.

Two canals known as the Michni Dalazak and Shabkadar Canals supervised by the Irrigation Department, are the property of the District Board and the water rate collected is credited to District Board funds.

There are 12 miles of metalled and 455½ miles of unmetalled District Board roads, of which 390¾ are fit for motor traffic.

There are two rest houses under the management of the District Board, one at Cherat and the other at Nahaqi.

Municipal Committee of Peshawar.

Composition.

The Municipal Committee of Peshawar is composed of 29 members of whom 12 are nominated by Government, including the Deputy Commissioner as *ex-officio* President, and 17 elected under rules published in Government Notification No. 649-L. F., dated 25th March 1931, as amended by Notification No. 2281-L. F. N., dated 25th September 1931. The last elections were held in the months of December 1932 and January 1933.

Authority.

The Municipal Committee was constituted in 1886 under the authority of Punjab Municipal Act, 1873, when Peshawar was declared to be a 2nd Class Municipality. It was subsequently raised to a 1st Class Municipality on 3rd March 1931.

The main sources of income of the Peshawar Municipality are octroi and leases of shops and lands, which amount to Rs. 3,19,455/- net and Rs. 1,36,923/- per annum respectively.

CHAPTER III.—E.

Local and Municipal Goverment.

Tonga fees.

License fees are realized under Section 3 of Act XIV of 1879 (The Hackney Carriage Act). For purpose of control and licensing, the Municipal Committee employ two Inspectors in the Municipal limits who are invested with the powers of a Police Officer. The fines imposed by Courts under Act XIV of 1879 are credited to Municipal Funds. The scale of fees is as follows :—

	Rs.
1st Class	10 per annum.
2nd Class	7 ,,
3rd Class	5 ,,

Education.

The Municipal Committee are responsible for Primary education in Municipal limits. Rs. 81,900/- were spent on education in 1931-32. The detail of the schools maintained by the Municipality is given in the margin. The Municipality further maintains a Public Library at a cost of Rs. 4,000/-per annum, where books and periodicals are accessible to the public.

Middle Girls Schools ..	2
Primary Girls Schools ..	6
Primary Boys Schools ..	8

Medical.

The following medical institutions are maintained by the Committee :—

1. A Zenana Hospital, which povides 52 beds for indoor patients, situated near the Lady Reading Hospital and in the charge of a W. M. S. Lady Doctor.

2. An Infectious Diseases Ward.

3. Two Outdoor Dispensaries.

A sum of Rs. 77,267/- is spent on medical work annually including a contribution of Rs. 40,000/- per annum to the Lady Reading Provincial Hospital.

Veterinary.

There is one Veterinary Dispensary in Municipal limits under the control and management of the Superintendent, Civil Veterinary Department, N.-W. F. Province, on behalf of the Municipal Committee. The Municipal Committee maintains at this institution one thorough-bred horse stallion, 2 bulls and one buffalo for breeding purposes.

Roads.

Of the total length of the Municipal roads, *viz.*, 14·76 miles, 13·69 miles are metalled.

Most of the city streets and lanes are paved.

Municipal Committee, Hoti-Mardan.

In the year 1905 the area known as Becketganj Khwajaganj was formed into a Notified Area for purposes of Municipal Administration under Gazette Notification No. 4937, dated the 16th October 1905, but owing to subsequent developments in the Notified Area and the close proximity of Mardan Cantonment it was considered necessary to extend its limits so as to include the adjoining villages of Hoti and Mardan. Accordingly the limits of the

Notified Area were extended and its status raised to that of a 2nd Class Municipality known as the Hoti-Mardan Municipality, *vide* Gazette Notification $\frac{\text{No. 71-L. 7}}{\text{xxi=D. 556}}$, dated the 14th January 1931, by which it received the entire responsibilities and liabilities of a regular Municipal Committee.

CHAPTER III.—E.

Local and Municipal Goverment.

Municipal Committee, Hoti-Mardan.

The Committee now consists of 17 members, as follows :—

Two *ex-officio* Members (the Assistant Commissioner and the Civil Surgeon).

Ten Elected Members.

Five Nominated Members.

Of the Elected Members 8 seats have been allotted to Muslims, one to Sikhs and one to Hindus.

The Nominated Members are appointed by Government. The distribution of the nominated seats is at present as under :—

Three Muslims, one Hindu and one Sikh.

For purposes of election the Municipal Area was divided into 8 election wards, one Muslim being elected from each ward, and one Hindu and one Sikh from the entire area.

The population of the Municipality according to the Census of 1931 was 23,848 persons.

The income and expenditure of the Municipal Committee for the year 1932-33 was as follows :—

	Rs.	a.	p.
Income	1,06,266	0	7
Expenditure	1,11,186	15	11

The cash balance standing at the credit of the Committee on 31st March 1933 was Rs. 39,776/12/5 excluding the Reserve Deposit of Rs. 50,000/- invested in the purchase of Government Bonds.

The lighting arrangements of the town are particularly commendable, all the public streets and roads having been electrified at the expense of the Committee under a contract system with the Irrigation Department. The Committee have also recently constructed a Model Beef Market.

The standard of sanitation and hygiene is, however, in all respects very backward, and a piped-water, drainage and latrine schemes are matters of urgent necessity.

Figures for income and expenditure under various years will be found in Table 46 of the B. Volume.

The Notified Area Committee, Nowshera Kalan, came into existence by Notification No. 1640, dated the 1st May 1909. It consists of the following :—

Notified Area Committee, Nowshera Kalan.

1. The President.
2. The Secretary.
3. Six non-official members.
4. Two official members.

CHAPTER III.—F.

Notified Area Committee, Nowshera Kalan.

The office of the President is always held by the Assistant Commissioner, Nowshera, while the Tahsildar and the Doctor (S. A. S.) in charge of the Civil Hospital, at Nowshera, are *ex-officio* members. The non-official members are nominated by the Local Government every three years.

The executive duties of the Committee are discharged by a Secretary who is sometimes paid and sometimes honorary. The present post of Honorary Secretary has been held by Sharifullah Khan, B. A., LL.B., Pleader, Nowshera, since June 1932.

The Committee received a permanent grant of Rs. 1,500/- from 1917-18 onwards, but this has been reduced to Rs. 1,350/- since 1931-32 on account of the general Government retrenchment.

At first the Committee's own sources of income were House-Tax and Tahbazari-Tax assessed approximately at Rs. 4,100/- per annum, but for various reasons the amount assessed could never be realized in full and the committee was never solvent. Eventually by the request of the public in general a resolution was sent to the Local Government for sanction to impose Octroi Tax instead of House-Tax. Sanction was given by the Local Government by a Gazette Notification No. 21,539/T. O., dated the 30th November 1932, for the imposition of Octroi Tax with effect from the 15th March 1933. The levy of octroi in Nowshera Kalan is however experimental and subject to the condition that during the transitory period of two years the levy of House-Tax shall remain in force until the success of the Octroi system has been assured.

It is gratifying to note that the new experiment has proved a success and the Committee hopes to be able to do some useful work as its financial condition improves.

Section F.—Public Works.

Public Works.

Prior to 1933 all Civil and Military buildings and roads were under the control of the M. E. S., the Deputy Chief Engineer, N.-W. F. Province, being the head of the Public Works Department excluding the Irrigation Department. The Commanding Royal Engineer was in charge of the Peshawar District, under whom two Assistant Commanding Royal Engineers and a number of Garrison Engineers were in subordinate charge of various sections.

On the separation of this province from the Punjab in 1901, Peshawar became the seat of the Local Government, and it was therefore necessary that a considerable number of buildings for Civil and Military purposes should have been constructed. The most

important of major works and projects carried out in addition to roads are as follows :— CHAPTER III.—G.

Army and Air Force.

Peshawar-Landikotal and Nowshera-Durgai Railway lines.
The Risalpur Cantonment.
The Upper Swat Canal.
The Railway Bridge at Nowshera.

Government House, Secretariat Buildings with District and Sessions Courts, etc.

Lady Reading Hospital.
Government Training College and Government High School, Peshawar.

Section G.—Army and Air Force.

Army and Air Force.

Army, Peshawar.

The Peshawar District has four military stations, which comprise the cantonments of Peshawar, Nowshera, Risalpur and Mardan as well as the summer station of Cherat ; they also supply detachments for the garrison of the Khajuri Plain.

Peshawar Cantonment is well laid out and planted with trees of many kinds. The main roads are surfaced with tar and the whole cantonment, which is supplied with electric light from a military power house, is surrounded by a wide apron of barbed wire illuminated throughout its length for a distance of about 3 miles. The water supply is taped from the Bara River, and conducted in an underground channel to the water works on the Bara Road where the water is filtered and chlorinated before distribution to the City and Cantonment.

Peshawar is the headquarters of the Peshawar Military District, the staff of which is at the present time composed as follows :—

General Officer Commanding.
Aide-de-Camp to General Officer Commanding.

Staff.

General Staff Officer I.
General Staff Officer II.
General Staff Officer III.
Assistant Adjutant Quartermaster-General.
Deputy Assistant Adjutant-General.
Deputy Adjutant Quartermaster-General.

Attached to Staff.

Commanding Royal Engineer.
Assistant Commanding Royal Engineer I.
Assistant Commanding Royal Engineer II.
Assistant Commanding Royal Engineer III. (Electrical and Mechanical).

D. S. O.
Technical Office (Electrical and Mechanical).

CHAPTER III.—G.

Army and Air Force.

Army, Peshawar.

Services.

A. D. S. & T.
D. A. S. D. & T.
A. O. 'P'
A. O.
D. A. D. O. S.
District Education Officer.
A. D. M. S.
D. A. D. H.
D. A. D. P.
A. O. Med. Mobn.
D. A. D. V. S.

The Headquarters of the Peshawar Brigade is also stationed at Peshawar and is as follows :—

Brigade Commander.
Brigade Major.
Staff Captain.
Station Staff Officer, Class I.

with the following Services :—

Garrison Engineer.
Assistant Garrison Engineer (I).
Assistant Garrison Engineer (II).
Assistant Garrison Engineer (III).
Barrack Master.
Station Transport Officer.
Senior Medical Officer.
Staff Surgeon.

The Garrison of Peshawar is nearly always constant except for a few months in the summer, when small detachments proceed to hill stations in the Punjab and also to Cherat, and except for periodical changes due to the recent occupation of the Khajuri Plain by a military garrison. It is at present as follows :—

One Indian Cavalry Regiment.
Headquarter Mountain Brigade R. A.
One Field Battery R. A.......(Det. LOWER BARIAN in summer).
One Medium Battery R. A ....(Det. SABATHU in summer).
One Anti-Aircraft Battery R. A.......(Det. MURREE HILLS in summer).
One Mountain Battery R. A.
Headquarter Frontier Post Group R. A.
One Field Company S. M.
Peshawar District Signals......(Det. UPPER TOPA in summer).
One British Infantry Battalion....(Det. Cherat in summer).
Four Indian Infantry Battalions....(one in Khajuri).
Two Armoured Car Companies R. T. C.
Two Animal Transport Companies (mule), I. A. S. C.
One M. T. Company, I. A. S. C.
Two sections M. T. Company, I. A. S. C.
Station Supply Depot.
Reserve Supply Depot.
Heavy Repair Shop (M. T.) Class II.
Military Veterinary Hospital, Class I.
British Military Hospital.

CHAPTER III.—G.

Army and Air Force.

Det. 31 Company, R. A. M. C.
Indian Military Hospital.
Det. Company Indian Hospital Corps.
Military Grass Farm.
Military Dairy Farm.

The force which is now in occupation of the Khajuri Plain may be described as follows :—

Appointments.

O. C. Khajuri Force.—The Senior Officer of the Os. C. the Indian Infantry Battalions stationed on the Khajuri Plain.

S. S. O., Khajuri.

Garrison.

Two Frontier Post Groups R. A.

One Indian Infantry Battalion from Peshawar Brigade stationed at Bara with a detachment at Fort Milward.

One Indian Infantry Battalion from Landi Kotal Brigade stationed at Fort Salop with a detachment at Jhansi Fort.

The Brigade Commander is *ex-officio* President of the Cantonment Board, with a nominated committee of which the Executive Officer is Secretary. This committee is constituted to deal with all matters connected with land, sites for buildings, finance and general administration of the Cantonment.

Brigade Headquarters Staff and Winter and Summer Garrison of the Nowshera Cantonment are :— Nowshera.

Brigade Commander.
Brigade Major.
Staff Captain.
1 Field Brigade, R.A. (consisting of Brigade Headquarters, 3 Field Batteries, R.A. and 1 Field Brigade Ammunition Column, R.A.).
1 Light Battery, R. A. (absent in summer).
1 Mountain Battery, R. A.
Det. of Peshawar District Signals (absent in summer).
1 Field Company Sappers and Miners.
1 Army Troops Company Sappers and Miners.
1 British Infantry Battalion (only 2 Companies in summer).
2 Indian Infantry (Active) Battalions.
1 Indian Infantry (Training) Battalion.
1 Territorial Battalion (Embodied for training during winter only).
1 Station Supply Depot.
2 Animal Transport Companies (Mule).
British Military Hospital.
Indian Military Hospital.
Military Veterinary Hospital.

At Risalpur is the Headquarters of the 1st Indian Cavalry Brigade, under the command of a Brigade Commander with a Brigade Major and Staff Captain. Risalpur.

CHAPTER III.—G.

Army and Air Force.

Risalpur.

The whole of the staff as well as the garrison, except for a few parties who proceed on furlough or to the hill stations in the Punjab, remain throughout the year in Risalpur.

The garrison, excluding the detachment of the Royal Air Force which is mentioned separately, is as follows :—

1. One battery R. H. A.
2. One British Cavalry Regiment.
3. One Indian Cavalry Regiment.
4. Field Troop S. and M.
5. Cavalry Brigade Signal Troop.
6. A. T. Company (Mule).
7. Dett. 26 M. T. Company, I.A.S.C.
8. British Military Hospital.
9. Indian Military Hospital.
10. Military Veterinary Hospital, Class I.
11. Supply Issue Section.

Air Force.

Peshawar is the Headquarters of No. 1 (Indian) Group, Royal Air Force, whose area of operations is practically identical with that of the (military) Northern Command. There is also a Royal Air Force Station at which is stationed at the time of writing No. 20 (Army Co-operation) Squadron, equipped with Wapiti Aircraft, and supplying the needs of close co-operation with the formations and units of Northern Command.

A Meteorological Station is also maintained. At Risalpur is stationed No. 2 (Indian) Wing, Royal Air Force, which at present consists of Headquarters and 2 Squadrons (No. 11 and 39 Bomber Squadrons), both of which are equipped with 'Hart' aircraft. This wing forms part of the striking force of the Group and carries out in addition close co-operation duties with Army formations and units.

Recruiting and Soldiers Boards.

The Recruiting Officer, Rawalpindi, is responsible to the Adjutant-General in India, for the control of recruiting in the North-west Frontier Province, and to the Indian Soldiers' Board, Army Headquarters, for the organization of the Provincial and District Soldiers' Boards in the Province, and for all welfare work in connection with Pensioners, ex-Soldiers and Reservists, their families and dependents. For this purpose he has under him two Assistant Recruiting Officers, stationed at Peshawar and Kohat, between whom the whole province and connected tribal areas are divided ; Hazara District provides an exception, being directly under the Recruiting Officer, Rawalpindi.

Recruiting.

Recruiting for the regular Army from the Peshawar District is carried out by the Assistant Recruiting Officer, Peshawar, through the agency of a staff of paid recruiters who reside in the District and are pensioned Indian Officers or Non-Commissioned Officers. Direct enrolments are also made at Peshawar from those

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Army and Air Force.

who are nominated by Units, or present themselves for recruitment.

Classes Recruited.

The classes recruited are :—

(*i*) Yusafzais. (*ii*) Akora Khattaks. (*iii*) Khalils.
(*iv*) Cis-Frontier Mohmands. (*v*) Adam Khel Afridis.
As regards the above

(*i*). The Yusafzai recruiting area covers the whole of the Mardan and Swabi Tahsils and, for a certain Unit, goes into the Malakand Agency, Swat State and Adinzai of Dir State, where true Yusafzais are found and the boundaries of the States and the Agency are Geographical and not Ethnological.

Irrigation had led to an increase in sickness especially Malaria with which the Medical Organisation has been unable to keep pace. The best recruits are therefore generally to be found in the non-irrigated areas where the land is poorer and the evidence of Malaria is less, *i.e.*, under the hills to the North-East of the Mardan and Swabi Tahsils. Yusafzais are enrolled for all arms of the service.

(*ii*). The area in which suitable Akora Khattaks are to be found lies roughly south-east of Peshawar in the area bounded by the Pabbi-Cherat road, the Grand Trunk Road, River Indus and the Khwarra, *i.e.*, Nizampur and the re-entrent south of the Cherat range.

(*iii*) and (*iv*.) Khalils and Mohmands are now only enrolled for cavalry and I. A. S. Corps (M. T.) and (A. T.). Very careful selection and verification is necessary. They are taken from the whole area inhabited by these tribes within the Peshawar District.

(*v*). Adam Khel, Afridis, are enrolled in small numbers for the 14th Punjab Regiment from the Jinakhor and Pastawanai area.

Organization of the Soldiers' Board.

The organization of the Soldiers' Board is as follows :—

Indian Soldiers' Board, Army Headquarters.

North-West Frontier Provincial Indian Soldiers' Board.

Mardan D. I. Soldiers' Board. | Nowshera Tahsil I. S. Board. | Peshawar District I. Soldiers' Board.

The above three District Indian Soldiers' Boards are again sub-divided into sub-committees within their own areas, the numbers of which vary according to the requirements of each District Indian Soldiers' Board.

The Recruiting Officer, Rawalpindi, is *ipso facto* Secretary to the Provincial Indian Soldiers' Board, and as such, attends meetings of each District Indian Soldiers' Board.

The Brigade Commanders of the Risalpur (Mardan), Nowshera and Peshawar Brigades are Presidents of the District Indian Soldiers' Boards, respectively, and the Assistant Recruiting Officer, Peshawar, is Vice-President of all three.

CHAPTER III.—H.

Police and Jails.

Secretaries of District Indian Soldiers' Boards are nominated Pensioned Indian Officers, and members of the Boards consist of the Assistant Secretaries who operate the Sub-Boards.

Board meetings are held three times a year approximately in February, April and October.

The work is purely of a voluntary nature and a small allowance is made to Secretaries and Members to cover their expenditure on correspondence and travelling.

The objects of the Board may be briefly stated to be :—

(*a*) To afford relief from recognised funds to deserving cases of widows, orphans and ex-Soldiers who are in poverty or destitute, and to maintain the accounts and disburse grants.

(*b*) To deal with all applications of ex-Soldiers and their dependants regarding Pensions, pay, documents, Medals, and education of sons, etc.

(*c*) To find employment for ex-Soldiers and Reservists, who require it.

(*d*) General welfare of ex-Soldiers, Widows, Orphans, Serving Soldiers and Reservists in representing cases to the Civil and Military Authorities where normal channels have failed to poduce any results.

(*e*) To bind together all ranks who have served, or are serving, in the Regular Army, in an organised and loyal body.

All accounts of grants and correspondence are dealt with through the Office of the Assistant Recruiting Officer, Peshawar. All applications and investigations are carried out through the Secretaries and Assistant Secretaries of the District Indian Soldiers' Boards, who are responsible for their own sub-areas and to whom all applications of any nature are made direct by the applicant.

Section H.—Police and Jails.

(*a*) Peshawar District Police.

The Police Force of Peshawar District is controlled by a Senior Superintendent of Police assisted by an Additional Superintendent of Police at headquarters and Assistant Superintendents at Nowshera, Mardan and in Peshawar City. There are also four Deputy Superintendents of Police at Charsadda, Swabi, Sadar and Headquarters, and one in charge of the Prosecution Branch. There are the following 31 Police Stations in the district :—

Peshawar Tahsil ..	Peshawar City, A, B, C, D and E Divisions; Sadar ; East and West Cantonments ; Badaber ; Mattani ; Mathra ; Burj Hari Singh and Daudzai.

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Nowshera Tahsil	..Nowshera Cantonment; Nowshera Kalan; Risalpur; Nizampur; Akora; Pabbi and Cherat.
Mardan Tahsil	..Mardan Sadar; Hoti Mardan; Rustam; Katlang
Swabi Tahsil	.. Swabi; Lahore; Kalu Khan.
Charsadda Tahsil	.. Charsadda; Khanmahi; Tangi; Batgram.

(a) Peshawar District.

In addition there are the following outposts, in the jurisdiction of the Police Stations shown:—

1. Nowshera Cantt... Nowshera Boat Bridge.
2. Pabbi .. Tarnab and Urmur.
3. Akora .. Khairabad.
4. Nizampur .. Jabbi.
5. Lahore .. Jehangira Boat Bridge.

The total force of Police in the district other than the gazetted officers already shown is as follows :—

	Insp.	S. Is.	A. S. Is.	H. Cs.	F. Cs.	Total.
Investigating, City, Cantonment and Headquarters staff ..	8	45	51	204	1,747	2,055
Prosecuting staff	2	13	..	5	25	45
Armed Reserves	1	6	..	30	300	337
Contingency Reserve	..	..	..	..	428	428
Total ..	11	64	51	239	2,500	2,865

The headquarters of the City Police are located in the Gorkhatri where the Assistant Superintendent of Police City, resides. The Gorkhatri also houses the City Fire Brigade which is made up of 1 Engineer, 2 Drivers and 36 firemen seconded from the District Police. The Fire-Brigade is paid by the Municipality.

The Police undertake prosecution of cognizable criminal offences through the medium of a prosecuting staff under a D. S. P. Each court is provided with a prosecuting Sub-Inspector and Inspectors are also allotted for Peshawar and Mardan.

The force is now enlisted entirely from the North-West Frontier Province. It includes a proportion of Hindus and Sikhs at 30 per cent. of the City and Cantonment strength, while the remainder are drawn from the settled districts of the North-West Frontier Province and from the trans-border tribes.

The training of Upper Subordinates and Head Constables is carried out at the Police Training School at Phillaur in the Punjab, as no separate Police Training School at present exists in this Province.

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Police and Jails.

The District Armed Reserve is armed with ·303 S. M. L. E. Rifles and a proportion of ·303 Rifles is maintained in each police station. Owing to the proximity of the border rifles may only be used by parties of not less than 5 or 6 ; for duties on which fewer men are employed, the 410 musket is used.

Lock-ups.

There are three judicial Lock-ups at Mardan, Charsadda and Nowshera in the Peshawar District with accommodation for 136, 120 and 61, respectively.

(b) Criminal tribes.

There are no regular resident members of the criminal tribes classes in the Frontier Province, but a number have been accustomed to abscond from the Punjab and enter the Povince from time to time.

The undermentioned classes are known to visit the District :—

1. Bawarias.
2. Nat Sansis.
3. Musallis.
4. Qalandar.
5. Chamyar.
6. Kuchiband.
7. Jogi.
8. Lalimar.
9. Shahi Khel.

The question of the extension of the Criminal Tribes Act No. VI of 1924 to this Provicce is under consideration.

Punitive Police.

In villages which are permanent centres of crime, Punitive Posts are established for a certain period when the necessity arises. At present there are no such posts in the District.

(c) District Jail.

The Peshawar Central Jail which is a first class jail, is situated between the District Courts and the City. It was raised to first class status in 1928, owing to its increase in accommodation and population. It has accommodation for 1,680 prisoners, and the population generally varies from 2,500 to 2,600. The health of the prisoners confined in Central Prison, Peshawar, is generally good, and was also satisfactory at the time when it was a jail, except in the case of epidemic years. The death-rate *per mille* of average population was 13·17 in the year 1932. The important industries upon which the prisoners are chiefly employed are as follows :—

1. Jail Press.
2. Durrie Factory.
3. Cotton Factory.
4. Chick Factory.
5. Oil Factory.
6. Warders' Uniform.
7. Furniture in cane.
8. Matting.
9. Wire netting.
10. Wood Furniture.

Prison labour is also utilized in other services connected with the jail management including the upkeep of the jail garden.

The expenditure incurred in the maintenance of the jail during the year 1932 was Rs. 2,27,007. The jail is in charge of a whole time Superintendent, assisted by one Factory Manager, one Jailor, two Deputy Jailors, nine Assistant Jailors, one Apprentice Assistant Jailor, 2 temporary clerks and 166 warders.

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Police and Jail.

(d) Reformatories.

There are no reformatories in the North-West Frontier Province, the procedure followed in the case of juvenile offenders being to send them to such institutions in the Punjab and in the Delhi Province.

(e) Frontier Constabulary.

On the extension of the trans-frontier districts, the British first used the feudal levies of local Muslim chieftains to police the border. Later, as the Punjab Irregular Force developed, the importance of these feudal levies declined, and their place was taken by mercenary levies, recruited first in batches and later individually, organized by districts and eventually commanded, in each district, by one British Officer seconded from the Punjab Frontier Force or from the Police.

These district levies were replaced, in the year 1880, by the Border Military Police, and were officered, as before, by officers from the Punjab Frontier Force or the Punjab Police.

In the year 1898 the command of the Border Military Police was handed over to officers of the Political Department, without any increase to the Political Cadre.

Upto the year 1901 the pay of the rank and file compared favourably with the then current rates of unskilled labour, but the subsequent rise in prices soon reduced the pay to less than a living wage, and by the year 1910, it was found impossible to maintain the defence of the border with this Corps, which for some 7-8 years had been left without any wholetime British Officers. In the winter of 1912-13 the Border Military Police was disbanded and replaced by the present Frontier Constabulary, which was raised, trained, officered and organized on the lines of the old Samana Rifles.

The Frontier Constabulary is now officered by Officers of the Indian Police Service on the cadre of the North-West Frontier Province. The corps has earned a great name for gallantry in dealing with trans-border raiding gangs, which until recently were a constant terror to the district, and some of the most noted exploits in the chequered history of the North-West Frontier Province stand to their credit.

One of the earliest officers, who later became Commandant of the Corps was Mr. E. C. Handyside, C.I.E., O.B E., who was killed in action against outlaws in Peshawar District on April 12, 1926. He has left a name throughout the length and breadth of the Frontier Province for fearless courage, and for almost quixotic chivalry in action, which compelled the outspoken admiration of the very raiders whom he so frequently and successfully engaged.

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Police and Jails.

(e) Frontier Constabulary.

On the Peshawar District borders the Frontier Constabulary now hold the following posts :—

(a) Mohmand Border.
Monda Post.
Khazana Towers (3).
Matta Post.
Shabkadar Fort.
Michni Post.

(b) Mullagori Border.
Warsak Post.
Spersang Post.

(c) Afridi Border.
Kacha Garhi Road Post
Kach Garhi Post.
Nari Khwar Post.
Jola Talao Post.
Matanni Ridge Camp.
Jani Garhi Post.
Aimal Chabutra Post.
Mackeson Post.
Shamshattu Post.

(d) Khajuri and Akka Khel Plain.
Bacha Picquet
Nulla ,,
Mound ,,
Dogra Camp.
Nure Talao Camp.
Samagarhi ,,

The present total strength of the Frontier Constabulary on the Peshawar borders is 1,500 men of all ranks.

(f) Village defence.

In addition to the Frontier Constabulary and Regular Police, it was found necessary owing to the proximity of the border to issue arms to villagers not only that they might be able to defend themselves but also that they might render assistance to Government in case of need. The total number of rifles held for village defence in the Peshawar District is as follows :—

Martini-Henry Rifles	2,590
Muskets	994

For control the District is divided into the following sections :—

	Rifles.	Muskets.
(a) Peshawar Tahsil	927	318
(b) Nowshera Tahsil	265	108
(c) Charsadda Tahsil	564	74
(d) Mardan Sub-Division	360	49
Reserve	474	445

CHAPTER III.—I. Literacy and Education. (f) Village defence.

Twenty rounds of ball ammunition are issued per rifle and twenty rounds of buck shot per musket. Villages are divided into classes according to the number of rifles considered necessary for their defence, *viz.*—

Special class	.. 70 rifles.
1st Class	.. 35 rifles.
2nd Class	.. 20 rifles or muskets.
3rd class	.. 15 rifles or muskets.
4th class	.. 10 rifles or muskets.

The villages in the special class are Mattanni, Spersang and Matta Moghal Khel. The total number of villages armed at present is 151. Security of Rs. 300/- is taken for each rifle and of Rs. 100/- for each musket. Each rifle-holder is required to produce two sureties.

Section I.—Literacy and Education.

(a) Literacy.

Figures relating to the literacy of the people will be found in Table No. 50 of Volume B and are summarised as below :—

PERCENTAGE OF LITERATE PERSONS, ALL RELIGIONS.

Census.	Persons.	Males.	Females.
1901	4·0	6·5	1·0
1911	3·7	6·1	1·0
1921	4·0	6·4	1·1
1931	4·9	7·6	1·4

These census figures are sufficient to show that the proportion of literate persons is considerably greater than it was 30 years ago ; the actual number of literates has risen from 31,247 to 47,256 since 1901. Among females the proportion of literacy is deplorably small and only 6,105 claimed this distinction at the Census of 1931, being only 1·4 per cent. of the female population. Amongst Hindus the percentage is fairly high being 13·4 per cent. of the female population. As may be expected the Muslim community which forms the bulk of the agricultural population of the Province is a very long way behind the others in this respect. The explanation of the low total proportion may be found in the general backwardness of the people. The majority of the Muslim agricultural population does not find literacy essential to existence and is therefore content to remain illiterate. There is no advantage to them in being able to read and write in their leisure hours, for they have nothing of interest to read and do not require to write or to maintain accounts. Literacy is however increasing slowly.

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Literacy and Education.

(a) Literacy.

The table in the margin shows the extent of literacy in English among the three main religions. These figures show that Muslims who have once taken to education, are no more averse than the followers of other religions to continuing their studies to the higher Classes. Generally speaking those persons are only supposed to be literate who can read and correspond intelligibly without assistance in any language. But if we were to take the standard of the indigenous type of education, we should find it fairly widespread amongst the village population. The average Pathan villager who has to depend on agriculture is content if he learns the daily prayers in Arabic and has a fair comprehension of their meaning; it is not common for the zamindar to proceed further with his studies. It may, however, be mentioned here that there is usually more than one indigenous school in every populous village, and in these schools the pupils read the Holy Qur-án and other religious books. The Mullahs or teachers of these institutions are generally given a piece of culturable land in each village, which is called "Seri." They also obtain fees on marriages and funerals. One of the pupils called the 'Chana' goes from house to house begging bread for the rest of the pupils. The girls also are taught to read the Holy Qur-án by the female relatives of these Mullahs or priests.

Religion.	Persons.	Males.	Females.
Muslim ..	5,048	4,901	147
Hindu ..	3,175	3,062	113
Sikh ..	1,395	1,363	32

Some go further and learn long passages from the Holy Book by heart, which is a common custom amongst blind persons. Those who have committed the whole Qur-án to memory are called "Hafiz" and command peculiar respect. Of those who can read and write the majority use the Persian characters in which Pashto, Urdu and Persian are written. Hindus who know Sanskrit use the Bhasha and Nagri characters, while money-lenders and shopkeepers use Hindi. The Gurmukhi character is understood by almost all Sikhs, and by a considerable number of Hindus also. In old days instruction in certain medical books was also given to Maulvis (Mullahs) as part of their Arabic training. This practice, though now less common, is not yet extinct, and every now and then a Mullah may be found who has a fair knowledge of Unani medicine.

(b) Education.

Statistics of Education are to be found in Table 51 of Volume B.

For purposes of administrative control the District is under the District Inspector of Schools assisted by three Assistant District Inspectors; the District Inspector is under the Inspector of Vernacular Education and the Director of Public Instruction. The latter two hold charge of the Provincial Educational Department. The duty of inspecting High Schools and Anglo-Vernacular Middle Schools in the Province has been entrusted to the Director and the Inspector of Vernacular Education.

CHAPTER III.—I.

Literacy and Education.

(b) Education.

On the expiry of the five years' expansion programme, another, "the three years' programme," was inaugurated in 1930. The Middle School Examination is held departmentally in this Province; while for the Matriculation and higher examination the Province is attached to the Punjab University.

Education in this district is imparted through the medium of Urdu. Urdu in the rural population is as foreign to the majority of the people who speak Pashto as English. A beginner in elementary education is therefore involved in double labour which is a real handicap. There are two aided Arts Colleges and one Government Training College (for Vernacular teachers) in the District. There are three Government and nine aided High Schools and five Anglo-Vernacular Middle Schools, 56 Vernacular Middle and 180 Primary Schools under District—or Municipal Management for boys in which over 24,000 scholars are receiving education. For female education there is only one aided High School, 6 Anglo-Vernacular Middle Schools, 4 Vernacular Middle Schools and 41 Primary Schools in existence at the present time in which over 4,500 girls are receiving education. There is also a Normal School for Women which was opened in 1927-28 ; it replaced the Church of England Zenana Mission School of Peshawar which had up to this time successfully trained senior students. Female education in the District and particularly in the rural areas where there is much prejudice against it owing to the purdah system is very backward and has only recently made any progress.

Private Schools.

There are 82 privates schools for boys and 3 for girls in which 2,223 boys and 63 girls are receiving instruction.

It has been felt that the opening of a very much greater percentage of primary schools for boys than for girls is widening the gap between the two sexes. The girls can never hope to catch up when their handicap is being increased, though it is now beginning to be understood that the education of gir's is just as important as that of boys. As Mrs. Brayne has stated in "Village Uplift in India," the hope of rural India is the girls ; "give them a fair chance and you will turn the village into a paradise." Better conditions will not prevail in Indian homes until the women are educated. The uplift of one girl means the uplift of a whole family.

European Schools.

Most European children are either educated in Army Schools in the District or go to the large European boarding schools outside the Province. Children at Peshawar however can attend a mixed day-school which is maintained by the Presentation Convent. Up till the year 1929-30, the school was classed a boys' school, having more boys than girls on its rolls. In 1930-31 it was classified as a girls school, since it had 55 girls and 45 boys on its rolls.

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Literacy and Education.

(c) Industrial Schools.

There are no industrial schools in the District, except one technical Anglo-Vernacular Middle School at Nowshera. This school imparts ordinary secular instruction up to the A.-V. middle standard, and in addition, provides instruction in its Middle classes on an optional basis in the subjects of carpentry and tailoring.

The principal educational institutions in the District are the following :—

(1) Islamia College.
(2) The Edwardes College.
(3) Training College.
(4) The Edwardes High School, Peshawar.
(5) Government High School, Peshawar.
(6) National High School, Peshawar.
(7) Islamia High School, Peshawar.
(8) Frontier High School, Peshawar Cantt.
(9) Sanatan Dharam High School, Peshawar.
(10) Khalsa High School, Peshawar.
(11) Government High School, Mardan.

(d) The Islamia College.

The idea of establishing a Muslim College originated with the late Sir George Roos Keppel, the then Chief Commissioner of the Province, who may be called the pioneer of higher education amongst frontier Muslims and the movement was led, under his guidance, by Nawab Sir Sahibzada Abdul Qaiyum Khan of Topi, the present Life Secretary of the Institution.

The scheme started with the opening of the Islamia Collegiate School in 1913 and of the Islamia College in 1914, with intermediate and degree classes. F.Sc. classes were opened in 1915 and B.Sc. classes in 1920. The College is affiliated to the Punjab University in English, History, Philosophy, Economics, A and B Courses of Mathematics, Arabic, Persian, Physics, Chemistry, Botany and Zoology, and B.A. (Honours) in Mathematics. The M.A. classes in Mathematics were introduced in 1928.

The College is built in Saracenic style. It is situated almost at the extreme western edge of the Peshawar plain, only 6 miles from the mouth of the famous Khyber Pass. The College stands in its own extensive grounds of about 250 acres in the open country, some three miles to the west of Peshawar Cantonment, on the road to Jamrud and the Khyber. It has a Railway Station of its own on the Peshawar-Jamrud Railway, and is thus within easy reach of Peshawar.

Besides the main College building, the compound contains the Collegiate High School, the College Science Block, the Mosque, the Oriental Library, five College Hostels and four School Hostels, and houses for the Principal, Headmaster, and other members of the staff. There are extensive playing fields, and grounds are well laid out with well kept roads, trees, shrubs and grass lawns. As a residential institution it has its own shops and bazaar, Telephones, Post and Telegraph offices and workshops. Electric light has been installed, and a pipe system for supplying water to all buildings from the tube well.

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(d) Islamia College.

The College is controlled by the following three governing bodies :—

1. The Board of Governors.
2. The Board of Trustees.
3. The Council of Management.

His Excellency the Governor is the Patron of the College. All the movable and immovable property of the Dar-ul-Ulum (College) stands in the name of the Trustees, who are a registered body.

The Government recurring grant-in-aid was raised from Rs. 80,000 to Rs. 1,00,000 from April 1928-29 with the prospect of a progressive annual increase up to Rs. 1,05,000 for the College and of about Rs. 25,000 for the school. When the movement was first started the Muslim public contributed liberally to the cause and a sum of about 15 lakhs was collected, of which about a million was spent on the purchase of land and erection of buildings etc. The contribution of the Government was very generous. The balance was invested in Government bonds and is held by the College authorities as a Reserve Fund. In addition to this there are various other permanent endowments of landed property and grants, the principal of which are the canal irrigated-land of 400 acres, contributions from the Rifah-i-Am Association of Charsadda and a substantial annual grant from the Wali of Swat.

The present number of students in the College is about 342 and in the School over 350. Here come students not only from the North-West Frontier Province proper but from the Trans-border areas and agencies—from Dir, Swat, Amb and Chitral from the Afridis of the Khyber, the Wazirs and Mahsuds of North and South Waziristan. Although essentially a Muslim College, its doors are open to students of all castes and creeds (Hindus, Sikhs and Christians) for whom special facilities are provided by the management. Nearly all the students live in well-equipped hostels in the College.

The College societies are the Khyber Union, the Frontier Scientific Society, the Economics Society, the Mathematics Society, the History Society, the Khyber Athenæum and the Oriental Society. The Duty Society grants loans to poor students.

The Khyber Magazine is published once a term and its annual subscription is Rs. 2/-.

The Edwardes College.

The Edwardes College is an extension of the work of the Edwardes High School founded in 1855 in Peshawar City by the Church Missionary Society and named after Sir Herbert Edwarder, K.C.B., C.S.I., who was Commissioner at the time. In 1900 it started as an Intermediate College in the City. In 1910 it was raised to the status of a Degree College and housed in a beautiful building erected specially for the purpose in the Peshawar Cantonment at,

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The Edwardes College.

the junction of Jheel and Mall road. Attached to the College are three Hostels with accommodation for about 40 students.

The College is affiliated to the Punjab University and prepares students for the Intermediate and Bachelor of Arts. The following subjects are taught :—

English, History, Economics, Mathematics (A Course), Philosophy, Persian, Sanskrit, and the Vernaculars.

In 1910 there were about 25 students. At the present time there are 153 students on the rolls of all communities, Muslims, Hindus, Sikhs and Indian Christians. Pioneering work in female Higher Education has been done by admitting 4 lady students since May 1932.

The management of the College is with the Church Missionary Society. The Government maintenance grant for this College has been raised from Rs. 12,000 to Rs. 24,000 per annum. At the College there are 4 Tennis Courts, Badminton and Volley Ball Courts. The grounds for Hockey and Football are situated in the Shahi Bagh. There are a Union (Debating) Society, a Dramatic Society, an Economic Society, a Philosophical Society and an Urdu Society.

HIGH SCHOOLS.

The Edwardes High School.

The Edwardes High School was the first attempt at Mission work in Peshawar. It was established in 1855 by Rev. Robert Clark under the patronage of Sir H. Edwardes and at one time was the only Anglo-Vernacular Educational Institution in Peshawar. When little else could be done, it maintained its steady course without interruption even during the summer of 1857, the dark days of the Mutiny. It is a large and convenient building with an Oriental portico situated immediately opposite the Kohat Gate of the City. The building was formerly the residence of Yar Mohammad Khan, the brother of Amir Dost Mohammad Khan, one of the four Durani Governors who were vassals of Ranjit Singh in the early part of the 19th Century.

Lord Lawrence himself conducted the first examination. The high classes were opened in 1868 and the school now has 574 boys on the registers. The school hostel was closed in 1932 and the building handed over to the Church of England Zenana Missionary Society for female education.

The school is under the authority of the Education Committee of the C. M. S. (Punjab, North-West Frontier Province, Sindh and Kashmir) who appoint a local Manager or Head Master in full charge.

Government High School, Peshawar.

The present Government High School was raised to the High Standard in April 1888. There are at present 444 boys on the rolls of the school, and accommodation for 100 boarders is available in the boarding house. The school was previously situated inside

the City, but recently an impressive building outside the Kachery Gate on the Grand Trunk Road was constructed at a cost of Rs. 1,40,000 and was occupied in 1927. CHAPTER III.—I. Literacy and Education.

National High School, Peshawar.

The National High School was established on 5th June 1895 and continued to be housed in a rented building for 18 years. The foundation stone of the present building adjacent to the Government High School was laid on the 13th March 1913 by the late Sir George Roos Keppel, then Chief Commissioner, and opened by him in March 1916. His Honour announced a building grant of Rs. 40,000 to this school. There is a hall 80 × 40 feet named after him. It has a well-stocked library, and an up to date laboratory for practical work in Science.

The school provides education up to Matriculation and has also a Mahajani Department, which trains students in the native system of accountancy.

Since 1913 it has been placed on the aided-list and it receives a maintenance grant from the Government. There are 572 boys on the rolls, and there is no boarding house attached to the school.

This school is controlled by a Managing Body consisting of some 15 members; R. B. L. Karam Chand, O.B.E., is the President.

Islamia High School, Peshawar.

In 1890 "The Anjuman-i-Himayat-i-Islam" opened a Primary School in a tenanted building. It soon grew into Middle School and shortly after in 1902 it was raised to the High Standard. In 1905 it acquired a building of its own, which is situated adjacent to the Kissa Khani Bazar. The school is managed by the Anjuman-i-Himayat-i-Islam Committee. The number of students on the rolls is 560 and there is no boarding house attached to the school.

Frontier High School, Peshawar Cantonment.

The Frontier High School was raised to the High Standard on the 1st April 1915. There are 459 students on the rolls, but none are boarders. It is managed at present by a committee, the Deputy Commissioner being *ex-officio* President.

Sanatan Dharm High School, Peshawar.

The Sanatan Dharam High School was started by R. B. S. Kanshi Nand on the 16th May 1916, it is now run by a registered body, including his widow. It has two Primary Schools attached to it. There are 525 students on the rolls. The school has no boarding house.

Khalsa High School, Peshawar.

The Khalsa High School was raised to the High Standard in 1923; its building is a very fine one and is said to have been constructed at a cost of one lakh and sixty thousand.

850 boys are at present attending the school, and there is accommodation for 35 boarders.

This school has the distinction of having a fine 'fife band' that can play and march. It is the only school in the Province in which the practice of giving a mid-day meal has been started.

CHAPTER. III.—I.

Literacy and Education.

The meal consists of a glass of milk and a piece of bread, and costs one anna a day. The results of the school are very good as it is a well-run institution with a keen staff.

Government High School, Mardan.

The Government High School, Mardan, which was raised to the Standard of High School on the 1st September 1913, has 502 boys on the rolls. 85 boarders live in the boarding house. It is the only High School in Mardan.

Islamia High School, Nowshera Cantonment.

The Islamia High School, Nowshera, was opened in July 1912 as a Primary School; Middle classes were started in April 1915; the school was raised to the status of a High School in April 1917, and was recognized by the Department of Public Instruction in 1919. There are 373 students and 53 boarders on the rolls at present. The school is now managed by a Committee known as "the Islamia High School Society," which has been duly registered.

Government High School, Charsadda.

The Government High School, Charsadda, was raised to the High Standard on the 27th May 1929; it has 293 students on the rolls and has accommodation for 32 boarders.

Government High School, Swabi.

High classes have been started in the school at Swabi since the 1st May 1933; there are 175 boys on the registers, and accommodation for 105 boarders.

Sanatan Dharam High School, Nowshera.

There is another High School at Nowshera named the Sanatan Dharam High School, Nowshera.

Government Normal School for Women.

There is one Normal School for Women in Peshawar City.

C. E. Zenana Mission High School, Peshawar.

The Church of England Zenana Mission High School, Peshawar, was started in 1884 as a Primary School, in 1922 it was raised to the Standard of A.-V. Middle School and in 1927 the High Classes for girls were opened. There are about 130 girls, ranging in age from 5 to 20 years and coming from all communities.

(e) Expenditure.

Expenditure on education has enormously increased during the last 10 years, and the problem of finance, especially from the point of view of local bodies, is a serious one.

Of the total annual expenditure of Rs. 11,70,000 Government pays about Rs. 6,80,000, or rather over half, and the District Boards Rs. 50,000 or less than 5 per cent. Municipal Boards pay Rs. 96,000 or 10 per cent. while the balance is obtained from fees and donations. The amount paid in fees is Rs. 1,52,000 or, having regard to the number of scholars, about Rs. 5/- per head.

(f) Newspapers.

There is one daily vernacular paper the *Sarhad*, one English Weekly Paper the *Khyber Mail*. Other vernacular weeklies which issue from Peshawar are :—

(1) *Is'ah-i-Sarhad*. (2) The *Frontier Advocate*. (3) The *Afghan*.

CHAPTER III.—I. Literacy and Education.

The *Khyber*, a quarterly magazine of the Islamia College. The Edwardes Mission College *Post*, a quarterly Magazine of the College.

(g) Other Periodicals.

Mr. T. C. Orgill, Director of Public Instruction, has very kindly subscribed the following information regarding the Boy Scout Movement in the Peshawar District :—

(h) The Boy Scout Movement.

The Scout movement in the Peshawar District was started in September 1924 immediately after the first batch of teachers selected from the high schools of the Province had been trained at a scout-masters' camp which was held at Murree by the Punjab Boy Scouts Association. Scout troops were then started in certain high schools in the Peshawar District, but as there existed no proper controlling agency, either provincial or local, which could recognise and register these troops, the then Chief Commissioner of the North-West Frontier Province invited certain officials and non-officials, who were interested in the movement, to a meeting on the 26th February 1925. At this meeting the formation of a provincial association and the election of members for a Provincial council were approved. As a rule the Hon'ble the Chief Commissioner was to act as Provincial Chief Scout; Mr. J. H. Towle, late Director of Public Instruction, and Mr. Lawther, I. P., were respectively appointed as Provincial Commissioner and Assistant Provincial Commissioner of the North-West Frontier Province Boy Scout Association.

During 1925 the number of boy scout troops, scouts and cubs in the Peshawar District was 8,284 and 38 respectively, and in 1926 it was 11,389 and 10 respectively. Though this number was increasing rapidly, yet in the absence of a local association the progress was not adequately controlled. Consequently the Hon'ble Sir Norman Bolton, who was then Chief Scout of the Provincial Association held a meeting of the officials and non-officials of the Peshawar District on the 19th January 1927, at which the formation of a local association for the district was approved; its office-bearers were appointed and members for the executive committee were elected. On the 29th January 1927 the local association was recognised by, and affiliated to the provincial association; its bye-laws were framed, propaganda work was taken up, leaflets in English and Pashto on the advantages of scouting were distributed among the public in the whole district; a district commissioner in the person of Dr. Khan Sahib, I.M.S. (retired), and a district scout-master (M. Ghulam Sarwar Khan) were appointed.

The following table will show the numerical strength of the Rover Crews, Boy Scout Troops, Wolf Cub Packs, Rover Leaders, Scoutmasters, Cubmasters, Rover Scouts, Boy Scouts and Cubs

CHAPTER. III.—I.

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(h) The Boy Scout Movement.

working in colleges and schools in the Peshawar District during the years 1927 to 1932 :—

Year.	Rover Crews.	Scout Troops.	Cub Packs.	Total. (2—4).	Rover Leaders.	Scout Masters.	Cub Masters.	Total. (6—8).	Rover Scouts.	Boy Scouts.	Cubs.	Total (10—12).	Total Scouters and Scouts (9+13).
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1927 ..	..	15	4	19	..	17	3	20	..	502	63	595	615
1928 ..	1	26	10	37	1	30	5	36	11	668	183	862	898
1929 ..	1	32	4	37	1	36	4	41	26	1,023	115	1,164	1,205
1930 ..	1	36	5	42	1	39	5	45	15	1,066	101	1,182	1,224
1931 ..	1	32	10	43	1	43	6	50	26	1,105	172	1,303	1,353
1932 ..	4	32	11	47	5	49	9	63	162	1,000	296	1,458	1,521

NOTE.—The numbers also include figures for Thana School in the Malakand Agency and Saidu Sharif in the Swat State.

The numbers, as shown in the above statement, indicate that in spite of the political unrest in the past, the scout movement has been carried on steadily by the local association and by the supporters of the movement in the district.

During this period arrangements were made by the Provincial association to train teachers and boys as scoutmasters and scouts at the provincial camps held at Takkiya in the Hazara District and at Tarnab, Mardan and Nahakki in the Peshawar District. District camps and scout rallies were also held at Takht Bai, at the Shahi Bagh and in Government High School, Peshawar. At these camps and rallies, scouts had been trained and scout shows and crafts were displayed. In the training of scoutmasters and boy scouts the services of various scout officers had been utilised and all the necessary expenditure of the camps incurred by the provincial association. In this respect mention should be made of the valuable services rendered by J. H. Towle, Esquire, late Director of Public Instruction; H. C. Guyer, Esquire, late Principal of the Church Mission High School, Dera Ismail Khan; the Rev. E. Claydon, Chaplain of Abbottabad; Mr. J. Deva, Bar-at-law of Abbottabad; and Dr. Sewak Ram Yatri, district scoutmaster of the Hazara District. The scouting in vernacular schools of the district has been established by the efforts of K. S. Mir Karim Bakhsh, P. E. S., Inspector of Vernacular Education and Additional Assistant Provincial Commissioner of the North-West Frontier Province Boy Scouts Association.

During the period under review, the scoutmasters and boy scouts of various schools in the district have rendered marked social services on many occasions; and a number of instances could be quoted. Most conspicuous was their help rendered to the public during fires in Mardan and Charsadda.

Section J.—Medical.

CHAPTER III.—J.

Medical.

(a) Hospitals and Dispensaries.

In the Peshawar District including Mardan Sub-Division there are 15 Civil, Police, Frontier Constabulary, and Canal Hospitals and Dispensaries, of which 12 are indoor and three outdoor institutions. Details of these institutions are to be found in Table 53 of Volume B. *Post-mortems* are performed in almost all these institutions. Of these Medical Institutions the Lady Reading Hospital, at Peshawar, is the most important. This hospital took the place of the old Egerton Hospital, Peshawar, which was situated in the City, in January 1929. The Egerton Hospital was limited to 54 beds and the building was situated in a very insanitary locality. The institution of an up-to-date hospital in the capital town of the Frontier Province was felt to be a dire need which has now been supplied by the construction of the Lady Reading Hospital. It is situated on an elevated and spacious area near the Fort and in front of the Wireless Station. It accommodates 174 in-patients (164 males and 10 females). It is equipped with up-to-date scientific appliances and is run on modern lines. There is an X-Ray plant with which both treatment and examinations are carried out. Wards for paying patients both European and Indian are a special feature of the hospital. Patients suffering from infectious diseases, *e.g.*, Plague, Small-pox and Cholera, etc., are treated in the infectious wards specially reserved for the purpose. There is also a separate ward for Venereal cases. Treatment of Leprosy cases is undertaken in a separate clinic.

Medical institution in the form of Post-Graduate courses to Assistant Surgeons and training to compounders to refresh their professional knowledge is also undertaken. So great has been the demand and the popularity of the Institution that the number of patients is often double the number provided for. The Zenana Section in charge of a W. M. S. Lady Doctor, where female patients are exclusively treated, is a separate institution with an accommodation of 54 beds. The average annual expenditure on the maintenance of both these Hospitals is Rs. 1,58,900 out of which Rs. 60,000 are contributed by the Municipal Committee of Peshawar.

(b) Special Institutions.

Provincial Laboratory.—The Provincial Laboratory was constituted and established in the year 1913 with the following staff :—

The Assistant Director of Public Health, as the Director of the Laboratory, assisted by one Superintendent and two Laboratory attendants.

It is the Pathological and Bacteriological Laboratory of the Province, and work is done free of charge for patients certified by the Medical Officer in charge as deserving cases, for all Government

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Medical.

Hospitals, Charitable Institutions and for Government Officials certified to be entitled to free medical attendance. Work in connection with Public Health is also done free.

Scale of Fees.

Scale of fees charged for Bacteriological and Pathological work undertaken for private persons and institutions by the Provincial Laboratory is as follows :—

		Rs.
1.	Widel Reaction	10
2.	Microscopical examination of sputum, throat, swabs, pus, etc.	5 each.
3.	Microscopical examination of blood for parasites or differential leucocytic count	5
4.	Total red or white cell count	5
5.	Chemical and microscopical examination of urine ..	5
6.	Faeces microscopical	5
7.	Urine and faeces cultural	20
8.	Urine, blood or faeces cultural	10
9.	Bacteriological examination of water	20
10.	Section of morbid tissues	15
11.	Preparation of autogenous vaccines	20
12.	Goli vaccine, six dose	5
13.	Single dose of tuberculin for diagnosis or treatment	1
14.	Routine examination of any organism ..	15
15.	Wassermann Reaction	16
16.	One estimation of blood sugar (Diabetes) ..	30
17.	Foods or drugs	16
18.	Complete examination and quantitative estimation of sugar in urine	10
19.	Percentage uric acid	16
20.	Percentage blood urea	30
21.	Chemical analysis of water	50

The examination made for private persons and other well-to-do patients is charged for at the rates mentioned above. Thirty per cent. of these private earnings are credited to Government and the remaining seventy per cent. are distributed as follows :—

Thirty per cent. to the Assistant Director of Public Health.

Thirty per cent. to the Superintendent, Provincial Laboratory.

Ten per cent. to the subordinate staff.

The scope of work done in the Provincial Laboratory covers :—

1. Chemical and Bacteriological examination of water.
2. Food analysis under the Punjab Pure Food Act, 1929.
3. Examination of faeces, urine and sputa.
4. Blood examinations, blood cultures, and blood counts.
5. Preparation of autogenous vaccines.

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6. Wassermann reactions.
7. Agglutination reactions.
8. Estimation of blood sugar and blood urea.
9. Section of Morbid tissues.

(c) Vaccination.

The strength of vaccination establishment employed in the district is 11 vaccinators and two superintendents of vaccination. During the year 1919-20, 828 deaths were recorded from small-pox in the district giving 1·01 as the annual ratio of deaths per thousand of population. The number of successful vaccinations performed during this year were 36,831. Since 1919-20 the mortality from small-pox has been low; for instance, in 1924-25 the annual ratio of deaths per thousand of population was 0·33 against the average rate of mortality for five preceding years of 0·27, the number of successful vaccinations performed in 1924-25 being 38,218. Similarly the annual ratio of deaths per thousand of population during 1929-30 was 0·30 and the average rate of mortality for the previous quinquennium also 0·30. The number of successful vaccinations performed during this year was 57,138. During the year 1931-32 the annual ratio of deaths per thousand of population was only 0·002, the number of successful vaccinations performed during the year being 55,869. The Vaccination Act is only in force in Peshawar City. The average cost of each successful vaccination during the year 1931-32 was Rs. -/2/5.

(d) Sanitation.

The sanitation of the District is in the charge of the Civil Surgeons of Peshawar and Mardan, who as far as their other duties permit, make tours of sanitary inspection in all parts of the district. Of the towns in the district only Peshawar City is provided with a first class qualified Medical Officer of Health. The sanitary condition of rural areas is not satisfactory owing chiefly to ignorance and the backwardness of the people. The sanitary condition of municipal towns is described as follows :—

Peshawar	.. Good.
Mardan	.. Fair.
Nowshera Kalan	.. Fair.

(e) Quinine.

A yearly supply of quinine of the value of about Rs. 2,400/- is distributed by Government among the rural population through the agency of hospitals and through respectable members of the public.

(f) Diseases.

Tuberculosis.—This disease is steadily spreading in the Peshawar District year by year. The patients suffering from this disease do not come to the hospitals for treatment as many of them are incurable and also owing to the contagious nature of the disease, which makes their treatment in general hospitals undesirable. A scheme for combating this infectious disease is still under consideration, in the form of a Sanatorium.

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(f) Diseases.

Plague Epidemics.—The District has been free of plague for the past five years. It last visited the district during the year 1927. The worst of recent years for plague was 1924, when 10,876 deaths were recorded. Since 1924 the mortality from plague has generally decreased, for instance 217 deaths were recorded in 1925, 630 in 1926 and 232 in 1927 and none after that year. Mardan Sub-Division has suffered more severely than the rest of the district. The death-rate of plague per thousand of population in 1924 was 12·74 against nil in 1932. The mean ratio of mortality per thousand of population for five years preceding 1924 was 0·82 against 0·05 for the 5 years preceding 1932.

Cholera Epidemics.—Cholera is rarely epidemic in Peshawar District. With the advent of summer the people generally eat unripe or overripe fruit, which is an exciting cause. The worst year for Cholera was 1919, when it took a toll of 1,359 lives, recording a death-rate of 1·66 per thousand of population. The year coming next in severity was 1921 when 467 deaths occurred, *i.e.*, 0·55 deaths for every thousand of population. During 1930 and 1931, 251 and 102 deaths were recorded, respectively, corresponding to a death-rate of 0·29 and 0·11 for every thousand of population. No case has occurred during the year 1932. The mean ratio of deaths per thousand of population for the five years preceding 1932 was 0·08.

(g) Training.

Medical Training.—An average of two boys a year from the Peshawar District are sent to the Medical College, Lahore, and Medical School, Amritsar, to study for the posts of Assistant Surgeon and Sub-Assistant Surgeon, respectively.

Dais' Training.—Each year the Municipal Committee, Peshawar, detail three girls, preferably indigenous dais, for training in the Lady Bolton Dais' Training Centre at Dera Ismail Khan. A scholarship of Rs. 45/- is granted to each dai. The course is for nine months.

(h) The Afghan Mission Hospital.

Dr. Arthur Lankester had started medical work in a Pathan serai in Peshawar City in 1897 ; and in 1905 the present Mission Hospital was built near the Dabgari Gate but just inside Cantonment at a cost of Rs. 50,000, which was subscribed by private contributors. The buildings are on sloping ground with the out-patient block and purdah wards near the gate, the latter being the war memorial of a church in Ireland ; up above are the main wards, operating theatre and offices, whilst surmounting the whole compound is the old Moghul tower or ' Burj ' now used as a chapel. It is known as Said Khan's Burj, is octagonal in shape and covered by a dome. At the time of the annexation of the Frontier Province, this Burj was used by Sir Henry Lumsden for the Officers' Mess of the Queen's Own Corps of Guides.

There is accommodation in the wards for 113 patients. The fame of this hospital has spread throughout Central Asia and draws many sick and suffering to its homely wards from independent Territory, Afghanistan and distant parts of Central Asia.

CHAPTER III.—J.

The Afghan Mission Hospital.

About 1,500 in-patients are treated annually and 12,000 attend the out-patient department, while over 10,000 operations are performed, annually. With this Hospital and its work are associated the names of Dr. Starr and Dr. Cox.

Section K.—Veterinary.

K. Veterinary.

There were 5 Veterinary Hospitals at the close of the year, *1927-28, viz.*, Peshawar, Charsadda, Mardan, Nowshera and Swabi in this district. This number has since been increased to 11, by the addition of hospitals at Pabbi, Khairabad, Tangi, Rustam, Nowdeh and Topi. Increase in the number of hospitals means more cases treated and greater facilities provided for the public. In these institutions the cattle which are essential to every zamindar are treated in large numbers. Stables for sick animals and accommodation for the owners coming from a distance are provided free of cost at most of these institutions. During the year 1931-32, 29,598 animals were treated as against 19,711 in 1927-28. The increase in the number of cases treated shows that the public has started to realise the benefits of Veterinary treatment.

Civil Veterinary Hospitals.

Outlying Dispensaries.—Outlying dispensaries have been provided for the facility of the rural public to save them from making long journeys to the regular hospitals. There are 16 such dispensaries which are attended on fixed dates once a week by the Veterinary Assistant concerned. At the close of the year 1931-32, 13,604 cases were treated at these centres.



Edwardes Gate, Peshawar City

Mela Ram & Sons,
Peshawar.

CHAPTER IV.

PLACES OF INTEREST.

CHAPTER IV.

PLACES OF INTEREST.

Peshawar City is situated in the irrigated portion of the valley to the south-west, about 13 or 14 miles east of the entrance to the Khyber Pass in latitude 34° 2′ longitude 71° 3′. The distance by road from Lahore is 276 miles, from Kabul 190 miles, from Kohat 37 miles, from Mardan 41 miles. Peshawar City.

The gardens on the south of the city are noted for their fruit; quince, pomegranate, plums, limes, peaches, grapes and pears grow in abundance. These gardens used to form the pleasure grounds of the people, but of recent years the people have become accustomed to the safer pleasances of the Shahi Bagh.

Exactly as Londoners resort to Bushey or Richmond Park, the people of Peshawar City visit the Shahi Bagh in hundreds especially at spring time.

The Shahi Bagh or Royal Garden is the property of Government and its spacious and shady grounds are now on the way to becoming the pleasure grounds of Peshawar City. Here until recently flourished a famous Zoo, which unfortunately failed on account of economic difficulties; but its place has been taken by an enclosed purdah park for women and a number of playing grounds including the Muslim and Hindu Gymkhana Clubs. At the north-west corner of the City and west of the Cantonment lies the Fort or Bala Hissar. It is built on a high mound and commands a dominating position overlooking the City. It was built during the Sikh domination of Peshawar District after the Battle of Nowshera by General Hari Singh on the ruins of the Bala Hissar or State residence of the Duranis, and has, since the annexation of the Province, been the quarters of a contingent of British troops. The mud walls of the fort have in recent years been replaced by masonry walls. On the east are a few orchards, groves, ziarats and the principal burial grounds in use at the present time. The City occupies a space of 437 acres within the City walls; its population has risen from 63,000 in 1891 to 87,440 in 1931. It is surrounded by a wall built in the first instance of mud by General Avitabile, the Sikh Governor, and paid for by the levy of a tax. Nearly the whole of the enclosure wall has recently been built of pucca bricks.

The gates of the City are 16 in number.

On the North—Bajauri, Kabuli or Edwardes Memorial, Asamai or Andar Shahr, Kacheri, Reti, Rampura or Nawan Gate and Hashtnagri.

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Peshawar City.

South.—Yakkatut, Kohati, Sarki Darwaza, Thandi-Khui or Sard Chah and Tabiban or Bairiz-kan Gate.

East.—Lahori and Ganj.

West.—Ram Das and Dabgari.

The gates are closed every night and opened before sunrise, when the city refuse carts carry the rubbish from the streets to the middens outside the walls. The numerous milk and vegetable sellers enter the city with their market produce freshly plucked and still wet with the early dew. Gujars who live in the suburbs drive out their cattle to graze and the busy life of the city with its crowded thoroughfares begins its daily role.

Of the important divisions of the city the richest is the Andar-shahr inhabited by the wealthier Hindus, with its narrow lanes, and lofty balconies, where sit the jewellers, goldsmiths, silver-smiths, *sarafs* and bankers. It was almost entirely burnt to the ground in 1898.

The chief serais are about a dozen in number, of which the most important are—Suleman, Hajian, Babu Haidar, Abdul-Jabar, Zangi, Namak Mandi ; in these may be seen especially in the winter months traders of all nationalities and especially those from Afghan-istan, Central Asia and Yarkand, bartering their goods or resting their rugged powerful camels, before returning to Central Asia with a consignment of valuable merchandise. There are a number of market places of which the principal ones are—Pipal Mandi or Ghalla Mandi, opposite Kotwali, Sabzi Mandi behind Kotwali, Namak Mandi or Mewa Mandi, Lakar Mandi near Dabgari Gate. These market places are large open spaces in which may be found stocks of bulky produce brought in from the countryside as for instance, charcoal, wood, animal fodder and in season melons and pomegranate in large quantities.

The main street entered from the Kabuli or Edwardes Gate passes through rows of shops, the upper rooms of which are gene-rally let out as lodgings and are a popular resort of the practising barrister or vakil. The main street is now tarred and presents at times a very picturesque sight, with its brightly coloured china shops, fruit shops with here and there a cluster of people round a stall or tea shop ; while a hawker or *chabri farosh* walks along the street with a *pagri* or piece of cloth across his arm for barter. This is the Piccadilly of Central Asia and the fame of the Qissa Khani or Story-Tellers Bazar is known throughout the length of the Frontier, Afghanistan and far even beyond. The remainder of the city made up of octagons, squares, markets and narrow and irregular streets is thoroughly eastern.

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Places of Interest.

Peshawar City.

The drainage was as bad as in most eastern cities till regular drains were made and a conservancy staff organised by the Deputy Commissioner as president of the Municipal Committee under the supervision of a regular officer of Public Health. It is now one of the best administered cities in the Frontier Province. The difficulties of sanitation can however be imagined, when several families frequent the same house, whose upper stories, built of burnt brick and wattle kept together with wooden *laths*, almost touch one another above the narrow dark lanes of the streets below. In some cases the space between the converging upper stories is so small, that the occupants of the houses on each side can shake hands across the street. The practice of constructing projecting *chhajjas* or balconies has however of recent years been prohibited by legislation owing to the rapidity with which fires could spread from street to street. The framework of timber with which the houses are built is in some cases filled up with small burnt bricks of the kind called " nogging " in England. It is believed that houses built in this style are best suited to withstand the earthquake shocks, which occur in this part of the world with great frequency. Of recent years there has been an increasing tendency to build solid brick mansions reinforced with iron girders, as it is found that they are better proof against the fires that frequently ravage the city especially in the early summer, when the heat of the sun dries the timbers and facilitates conflagration. There is nothing very striking about the local architecture ; the houses are designed to make the most of a limited space, as ground rents are exceedingly high, to give comfort and air to the occupants and privacy to the inmates, who are of course to a large extent Muslim and strict observers of the purdah system. The quadrangular houses are often carried up to four or five storeys and are surmounted by a wooden or corrugated iron framework. In the hot summer months the populace sleep on the roofs, while in the heat of the day they resort to the shaded alleys below. In some houses there are subterranean rooms known as *Taikhanas*. In winter the pipe water of the water supply is universally drunk, but in summer the colder water of the deep wells is greatly cherished, many of which are renowned as *sard chahs* and into which the water of the Bara is poured in winter. In early spring the water of the well is removed after the well is filled with quantities of permanganate of potash, by employing a number of coolies for a number of days, with a well rope and bucket.

A very good view of Peshawar City can be had from the top of the Gorkhatri, which stands on an eminence to the east of the city and overlooks the main street leading up to it from the Hastings Memorial. On a clear day a magnificent panorama of the successive ranges of hills can be seen—from Cherat in the south-east, the Kohat Pass, the Safed Koh, Khyber Pass with the three-toothed

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mountain of Tartara, the sentinel emblem of the Frontier Province, the low hills of the Mohmand and Bajaur Border, the distant peaks of Chitral merging into the snowy heights of Mankial at the top of the Swat Valley; till the rugged line loses itself in the browny green hills of the Buner border and the distant course of the Kabul River, which wanders down the rich and narrow trough of the Peshawar vale towards the distant plains of the Punjab. A very good idea of the life of the city can also be obtained from this place. A common site is the game of pigeon flying which has long been practised in the cities of Central Asia. The enthusiast waves his arms or net, as his pack of variegated pigeons flights above in ever widening circles ; soon it is joined by one or more packs of other competitors. Our friend who has been watching the movements of his birds the while, blows his whistle, throws grain on the roof of his cote and watches the sky to see, if he has caught his opponent unawares, and if his flock are bringing down any forgetful members of his neighbour's pack. One by one the foreign birds separate from the pack, as they descend in shorter circles on to the cote, to pick up the proffered grain. A net is quickly drawn across the roof, or the adept may spot the stranger and deftly cast his net over him. The pigeons are then released again in the hope of further success.

Should a fancier lose a favourite bird, he may perhaps redeem it the following day from one of the pigeon sellers in the bird market, for a small consideration, where he can hear the result of the day's pigeon flying.

Many of the fine old houses were said to have been destroyed at the time of the Sikh conquest and the seizure of the Bala Hissar. The Gorkhatri was itself a famous place of Hindu pilgrimage and was mentioned by the Emperor Babar, who visited it in 1519. When General Avitabile was governing Peshawar for the Sikhs, he resided here and used the top of the western gate, where he erected a pavilion, as his official residence. This no longer exists. It was here also that he imprisoned and hanged the fierce marauders of the surrounding country.

To reach the Gorkhatri from the Kabuli Gate the Kotwali is passed through, a somewhat narrow gateway, over which is the Central Police Station ; this was formerly the residence of the dreaded Kotwal or Chief Constable and was built during British rule.

Inside is an octagonal court occupied by the silk merchants, and bankers ; while on the raised pavement under temporary booths may be seen the petition or letter writers, seated on a small carpet with a portable desk of writing materials ; while in the upper stories of the houses around may be found the bankers or money-lenders—the equivalent of the Stock Exchange, where

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promissory notes or hundis are executed. Next comes the Hastings Memorial, an open space surrounded by shops, in which are to be seen the money changers seated on carpets in front of a high pile of coppers, with a cash box beside them for the more precious coins and notes.

In the centre are the high steps of the Hastings Memorial with a railed platform, the scene of many a political meeting, and round which the road passes on either side.

Opposite the Memorial towards the Barra Bazar there stands the Clock Tower, erected in 1900 by R. B. Balmokand of Peshawar City in memory of Mr. Cunningham, the Commissioner of Peshawar District.

In the Andarshahr is the famous Mosque of Mahabat Khan, the Governor of the Emperor Shah Jehan, easily distinguishable by its very high minarets of white marble, it is without doubt one of the finest buildings of the old city and its high minaret looking down the Andarshahr is an impressive sight, in the bright sunlight of a spring or autumn day. The mosque was nearly destroyed by the fire which burnt down the Andarshahr in June 1898 and was only saved by the unremitting efforts of the faithful.

There are many public *hamams*—or Turkish baths—this is a popular luxury, much fancied by the people in winter; a very agreeable relaxation to the caravaneer who tramps the dusty roads of the passes till the perspiration dries on his grimy and mud-splattered clothes, or to the aged inhabitants of tribal territory, who come in spring to seek relief from rheumatic pains.

Bhana Mari and Dheri Baghbanan are suburbs which stretch from the foot of the walls to the south-east of the City, mostly inhabited by the agricultural population including vegetable and fruit growers.

The city canal supplied from the Bara, and constructed of solid masonry, gives an ever ready supply of water for washing and building purposes and for watering the streets.

The drinking water supply is fed from some storage tanks in the Gorkhatri, from where it is distributed by pipes to private houses and to stand pipes as well as to the fire hydrants, which supply the fire engines; a fire fighting system which has again and again saved the city from disastrous ravages of fire.

The supply of Electricity was first introduced in the City in January 1932. It is owned by a Private Firm.

The Municipal Office and Public Library are to be found at the Northern Gate, known as the Kutchery Gate, while opposite may be seen one of the Octroi posts at which the duties on the majority of imports are collected; the Municipality depends on this octroi for the greater part of its revenue.

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Just inside the Kabuli Gate and on the right hand side opposite the Kabuli Gate Police Station is the Municipal Hall, a spacious room approached by a narrow stairway in the upper story, in which are held the deliberations of the Municipal Committee and other gatherings of Public bodies in connection with matters of Public service.

The Martin Lecture Hall and Institute is situated in the centre of the City in the Pipal Mandi. It is kept up by the Peshawar Mission for the benefit of educated natives, and has a considerable number of members. It has a Reading Room, a Library and Lecture Hall, which are open and free to members. Religious and secular lectures are delivered from time to time in the Hall and public preaching is also sometimes done from the steps of the building.

Along the Northern face of the City runs the Grand Trunk Road, on either side of which are to be seen in large numbers, tongas and lorries, which wait to convey the shopping crowds to or from the busy metropolis.

On the east and south the ground is much broken and interspersed with heaps of rubbish, brick kilns and graveyards ; amongst which are dovetailed fields of cultivation and dense overgrown orchards of batang, quince and peach.

The total population of Peshawar City (Municipality) according to the 1931 Census is 87,440 persons. It is of an extremely mixed character ; during the winter months there are many visitors from tribal territory, who visit the City to make their annual purchases or to earn a livelihood by engaging as daily labourers besides wood charcoal and mazari rope sellers from tribal territory.

The most common are the Sayads, Moghals, Kashmiris, Awans, Hindkis and Caste Hindus including Brahmans, Khatris and Aroras. The later are chiefly engaged in transacting the commercial business of the city ; but there are also a fair number of Mohammadan merchants of position and means ; especially those engaged in tea, fur, skin, and the carpet trade.

There is a small settlement of Armenian Jews who are engaged in the carpet trade and who live close to the clock tower, and who may be recognised wearing the Persian national head dress or Pehlavi cap.

Interesting too are the Mongolian-looking Turkish inhabitants of Chinese Turkistan, who cross the high passes from Central Asia into Chitral. Their belts conceal a handful of gold coins, the earnings of a lifetime, with which they hope to purchase their fares for a long awaited pilgrimage to the holy places of Arabia.

The artisan population is divided into many different trade guilds, which have probably practised the same trade from father

to son for several generations without a break; especially since the peaceful advent of the British Government. Amongst them are to be found the carpenters, coppersmiths, brass-workers, barbers, fruit-sellers, kullah-workers, bandolier makers, coblers, shoe makers, and potters, a mixture of every race to be found in Northern India and Afghanistan and the neighbouring countries to the north and west.

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A description of the old city given by General Cunningham which gives an account of its archæological interest is as follows :—

"The great city now called Peshawar is first mentioned by Wa-Hian in A. D. 400, under the name of Fo-Len-Shah. It is next noticed by Sung-Yun in A. D. 502, at which time the King of Gandhara was at war with the king of Kipin or Kophene, that is Kabul and Ghazni, and the surrounding districts. Sung-Yun does not name the city, but he calls it the capital and his description of its great stupa of King Kia-ni-sseka, or Kanishka, is quite sufficient to establish its identity. At the period of Hwen Thsang's visit, in A. D. 630, the royal family had become extinct, and the kingdom of Gandhara was a dependency of Kapisa, or Kabul. But the capital which Hwen Thsang calls Pu-Lu-Sha-pu-Lo, or Parashawara, was still a great city of 40 li, or 6 miles in extent. It is next mentioned by Masudi and Abu Rihan in the 10th and 11th centuries, under the name of Parshawar, and again by Babar, in the 16th century, it is always called by the same name throughout his commentaries. Its present name we owe to Akbar whose fondness for innovation led him to change the ancient Parashawar, of which he did not know the meaning, to Peshawar, or the 'Frontier town.' Abul Fazal gives both names. The great object of veneration at Parashawar, in the first centuries of the Christian era, was the beginning pot of Buddha which has already been noticed. Another famous site was the holy pipal tree at 8 or 9 li, or 1½ mile, to the south-east of the city. The tree was about 100 feet in height, with widespreading branches, which according to the tradition, had formerly given shade to Sakya Buddha when he predicted the future appearance of the great king Kanishka. The tree is not noticed by Fa-Hian, but it is mentioned by Sung-Yun as the Pho-thi or Bodhi tree, whose 'branches spread out on all sides, and whose foliage shuts out the sight of the sky.' Beneath it there were four seated statues of the four previous Buddhas. Sang-Yun further states that the tree was planted by Kanishka over the spot where he had buried a copper vase containing the pearl tissue lattice of the great stupa, which he was afraid might be abstracted from the tope after his death. This same tree would appear to have been seen by the Emperor Babar, in A. D. 1505, who describes it as the 'stupendous tree' of Bagram, which he 'immediately rode out to see.' It must then have been not less than 1,500 years old, and as it is not mentioned in A. D. 1594 by Abul Fazal in his account of the Gor Khatri at Peshawar, I conclude that it had previously disappeared through simple old age and decay. The enormous stupa of Kanishika which stood close to the holy tree on its south side, is described by all the pilgrims. In A. D. 500 Fa-Hian says that it was about 400 feet high 'and adorned with all manner of precious things,' and that fame reported it as superior to all others topes in India. One hundred years later, Sung-Yun declares that 'amongst the topes of western countries this is the first.' Lastly in A. D. 630, Hwen Thsang describes it as upwards of 400 feet

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in height and 1½ li, or just one quarter of a mile, in circumference. It contained a large quantity of the relics of Buddha. No remains of this great stupa now exist. To the west of the stupa there was an old monastery, also built by Kanishka, which had become celebrated amongst the Buddhists through the fame of Arya-Parswika, Manorhita, and Vasubandhu, three of the great leaders and teachers of Buddhism about the beginning of the Christian era. The towers and pavilions of the monastery were two storeys in height, but the building was already much ruined at the time of Hwen Thsang's visit. It was, however, inhabited by a small number of monks who professed the 'Lesser Vehicle' or exoteric doctrines of Buddhism. It was still flourishing as a place of Buddhist education in the ninth or tenth century, when Vira Deva of Maghda was sent to the 'great Vihara of Kanishka, where the best of teachers were to be found, and which was famous for the quietism of its frequenters.' I believe that this great monastery was still existing in the times of Babar and Akbar under the name of Gor Khatri, or the Baniya's house. The former says: 'I had heard of the fame of Gor Khatri, which is one of the holy places of the Jogis of the Hindus, who came from great distances to cut off their hair and shave their beards at this Gor Khatri.' Abul Fazl's account is still more brief. Speaking of Peshawar he says, 'Here is a temple, called Gor Khatri, a place of religious resort, particularly for Jogis.' According to Erskine, 'the grand caravan sarai of Peshawar was built on the site of the Gor Khatri.'

Peshawar Cantonment.

Peshawar Cantonments are situated to the west of Peshawar and now stretch almost up to the City walls, though the greater portion lies to the north-west of the Railway Line, which forms an effective barrier between the Military Lines and the residences of the City population. The average length is three miles while the breadth is about one mile, the actual area is about five square miles and the population at the last Census was 34,426 persons. This area is now surrounded by a circular metalled road, which is illuminated at night by a number of electric light standards spaced at regular intervals. A method of protection adopted in Peshawar shortly after its adoption in Kohat as a result of the Foulkes and Ellis outrages; when a gang of Adam Khel Afridis from the village of Bosti Khel in the Kohat Pass murdered Colonel Foulkes, I.M.S., and his wife in the heart of Kohat Cantonment in 1920 and subsequently murdered Mrs. Ellis and carried off her daughter to the Tirah; besides these outrages the same gang committed two serious armed raids on the 13th Lancers and on the Police Lines in 1923, when a number of rifles were seized.

The country around the Cantonment is cultivated and comprises numerous gardens and orchards and a number of villages, which lie in close proximity, the ground slopes gradually except on the north side, where there are a number of ravines and canals stretching down to the Budni River, which runs between steep banks covered by thickly growing plantations of pomegranate and pear orchards. The soil is very fertile and is irrigated by means of small canal cuts from the Bara River on the south and from the Kabul

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canal on the north ; this canal however runs below the average level of cantonments and does not command the greater part of it. Formerly drinking water was obtained from these cuts and from wells, but it is now supplied from the Bara Water Works, where it is filtered by an up-to-date plant and distributed to the Cantonment and City by iron pipes.

The water supply leaves the Bara River about a mile south of Bara Fort and is filtered after it has passed through the settling tanks in which the red clay brought down by floods is deposited. The deposit is very heavy and it is upon this that the fertile area of the Bara Circle depends for the rich rice crops for which it is famous. Owing to the rapid slope of the land the washings of the Bara rice fields are brought down by the floods in the early autumn ; the supply is therefore not entirely free from suspicion and it is necessary that the water besides filtration should also be chlorinated at the water works.

The Cantonments were occupied by British troops soon after the annexation of the Punjab in 1848-49. There is now a large garrison of all arms including artillery, cavalry, infantry, tanks, air force and the regular medical veterinary and supply services, which have been enumerated in another chapter.

There are no buildings of great historical interest except the old Residency, now occupied by the Brigade and Station Staff, a large double-storeyed building in the proximity of the cricket ground. formerly the garden retreat of the Durani Chief, Ali Mardan Khan, and the Deputy Commissioner's house which was occupied at the time of the Mutiny by John Nicholson and Herbert Edwardes. It was from here that John Nicholson marched with his army of the Punjab to the relief of Delhi. The house bears a tablet on which is written—

RESIDENCE OF

COLONEL HERBERT EDWARDES.

Commissioner of Peshawar 1853-1858.

and of

COLONEL JOHN NICHOLSON.

Deputy Commissioner of Peshawar 1857.

Among the more modern buildings are St. John's Church. The Presbyterian and Catholic Churches, the double-storeyed barracks on the North Circular Road in which the British Regiments were formerly quartered.

Government House has been much improved and added to, since it was built in 1901. The architecture is disappointing as it was constructed departmentally on no very definite pre-conceived plan. It stands on the top of a slightly raised mound, surrounded

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by extensive grounds, and it would be difficult to find any situation in the North of India which presents so great a variety of handsome trees and flowering shrubs and where herbaceous borders and extensive lawns provide so pleasing a background for garden parties, receptions and investitures, official functions which play an appropriate part in the social life of those engaged in public and official service.

The Victoria Memorial Hall which was built in 1905, stands on a grassy terrace on the south side of Fort Road. It is the Archælogical Museum of the Province and houses a number of precious finds of archæological interest, most of which are relics of the Græco-Buddhist age ; these bear testimony to the high state of civilisation which existed in the Peshawar Vale during the early centuries of the Christian era.

The Cantonment may be roughly divided into four blocks. On the right or east side are the District offices, Jail, Treasury, Sessions Court, Police Offices and Lines, Government House, Secretariat, Residences of Civil and Military Officials, District and Brigade Headquarters and Cricket Ground, also the Lines of an Indian Regiment, Artillery, a Company of Sappers and Miners, a Veterinary Hospital and the Kennels of the Peshawar Vale Hunt. In the centre are the Lines of the British Infantry Battalion, two Indian Infantry Battalions, an Armoured Car Company and Mechanical Transport units. This portion also contains the Peshawar Club, with its many grass tennis courts, squash and racket courts, Roman Catholic Church, Convent School, Wesleyan Chapel, Dak Bungalow and Cantonment Office.

On the south side is the Saddar Bazaar with its maze of shops and stores. There is also a recently constructed theatre or picture palace, and a polo or recreation ground.

The Left or western block contains the lines of an Indian Infantry Regiment and Indian Cavalry Regiment, also the detachment of the Royal Air Force, the Heavy Mechanical Transport Workshop, the two cemeteries on the outskirts, the general parade ground traditionally used for Proclamation Parades and the Aerodrome.

There is a large recreation ground on the north side of the Cantonment which includes a golf course of 18 holes, a polo ground, and a race stand and track. The public have begun to take an increasing interest in racing ; many Indian gentlemen own horses; and a number of horses are brought to Peshawar by train to take part in the bigger meetings, while the residents of the City have increased the number of spectators considerably.

A large area south of the Kabul Canal and close to Cantonments to the north side is cultivated as a grass farm, which owing to the rich soil and plentiful supply of water produces an enormous quantity of green and dry fodder for the very large number of

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transport animals which must of necessity be maintained by so large a garrison.

Peshawar Cantonment.

The climate of the Cantonments in the winter is bracing and throughout the long cold weather which lasts for seven months in the year, it may be described as particularly pleasing; this is a marked contrast to the hot season when the excessive temperature, accompanied by oppressive nights conducive to malaria and sandfly fever, is trying to the temper of European and Indian alike. In spring and in autumn the gardens adjoining the bungalows as well as the sides of the main roads are a refreshing sight, with an abundance of green grass and well planted trees. The public gardens and roads are exceptionally well kept and Peshawar may well be remembered for its magnificent crysanthemums, rose gardens and borders of brightly coloured flowers of every variety. Much public money and good taste has been displayed in constant improvements to the Mall, as well as to other parts of the station which is reputed for its grass lawns and rose beds.

To this description must be added the considerable animated society brought together by the presence of so large a force; it will be seen that the place combines the attractiveness of a pleasure resort with its more important aspects; a bulwork of defence and a prosperous trading centre, lying across the great highway that leads from the somewhat arid and sparsely populated areas of Central Asia to the rich granaries and teeming cities of Hindustan.

The Peshawar Cantonment has practically outlived the excessive unhealthiness for which the cantonment was proverbial throughout Northern India, when fever of a virulent type was inordinately prevalent at all seasons of the year; this has been mitigated by strenuous anti-malarial measures and by the introduction of electric light and fans. The manufacture of sufficient quantities of ice and the assurance of an up-to-date supply of drinking water, a regular supply of Pasteurised milk from the Government dairy farm and a regular control over articles of food supply have ameliorated the conditions under which the inhabitants of Cantonments now live. The chief causes of the prevalence of fever were the extensive marshes to the north and over-saturation of the soil through excessive irrigation. Much has been done to remove these causes. The large Jheel or swamp near the Fort has been drained, while all stagment pools in the vicinity are chemically treated.

Nowshera Cantonment.

Nowshera Cantonment is on the right bank of the Kabul River in 34° 0′ north latitude and 72° 1′ east longitude. There is a church and Protestant Chaplain, and also a Roman Catholic Chaplain and Chapel.

Nowshera is the junction from which the Nowshera-Durgai Branch Line originates. The Cantonment contains several

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Nowshera Cantonment.

Military Lines. The Sub-Treasury and the Tahsil Headquarters are now on the left side of the Kabul River outside the Cantonment boundary. The Grand Trunk Road runs through the Cantonment and the Kabul River is crossed by a bridge of boats and also by a Railway bridge; both are free of tolls. Near the Railway bridge there is a staging bungalow. Electric Street Lighting was installed in October 1921, and the water supply was introduced in January 1926.

According to the 1931 Census the population of the Nowshera Cantonment is 16,137 persons.

Risalpur Cantonment.

Risalpur is situated to the left of the Kabul River at a distance of about four miles from Nowshera Cantonment. It is so named as it was constructed as the headquarters of the 1st Indian Cavalry Brigade. The climate of this station is very healthy owing to its position on a raised plain distant from heavy cultivation. No. 2 (Indian) Wing Royal Air Force is also stationed at Risalpur. According to the 1931 Census its population is 8,016 persons. The station is provided with water supply and electricity. There is a Railway Station, and also Post and Telegraph Offices.

Cherat.

Cherat is a sanitarium in the Nowshera Tahsil, situated in 33° 55° north and 71° 54° east on the west of the Khattak range, 37 miles south-east of Peshawar, the nearest railway station being at Pabbi 23 miles distant. It is approached by an excellent metalled motor road which leaves the Grand Trunk Road at Pabbi. It is situated on the crest of the Khattak range, a branch of which runs east and west from the Kohat Pass to the point where it reaches the bank of the Indus, practically separating the Kohat from the Peshawar District. It is on the crest dividing the watershed of the Kabul River from that of torrent beds which discharge straight into the Indus. It is 4,286 feet above sea level and was first used as a sanitarium for troops in 1861, and constructed as a Cantonment in 1881. It was first noticed by Major Coke, while exploring the Mir Kalan route to Kohat. Proposals for its occupation were made, but fell through for the reason that political entanglements with the Afridi tribes were expected to arise. The annual experiment of an autumn camp for troops succeeded so well that it soon became a Cantonment. Tents and huts soon gave way to regular bungalows and barracks; three churches, a hospital and a club house have also been built.

Owing to its situation on the crest of the ridge, it is in the best position to take advantage of the air currents from each side. Even during the hottest months it affords a pleasant relief from the hot winds of the plains and the temperature at night is always cool. The mean temperature in Cherat is 82° in June compared with 90° in Peshawar.

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There is a good water supply though there is sometimes shortage in the summer months, it is pumped up from a perennial spring at Sapari on the west side ; it was estimated to supply 20,000 gallons per day at the driest period.

Cherat.

It has been garrisoned during the winter by a detachment of British Infantry while during the summer months it is occupied by the British units of Peshawar and Nowshera, the garrison usually numbering over 1,000 men.

The hill commands a magnificent view of the whole Peshawar Valley on one side and of the Khwara Valley on the other, as far as the River Indus with the District of Campbellpur in the Punjab beyond.

Fort Mackeson.

Fort Mackeson is situated 17 miles south of Peshawar and 3½ miles from the north entrance of the Kohat Pass on the Peshawar-Kohat Road. It is now occupied by the Frontier Constabulary. It was built as a levy post to watch the Kohat Pass and named after Colonel Mackeson.

Shabkadar

Shabkadar Fort in the Charsadda Tahsil is situated in 34° 43° north and 71°34° east, 17 miles north-west of Peshawar, with which it is connected by two good roads, one going direct through Michni parallel to the Mohmand Border, and the other branching off from the Charsadda road at Nagoman. Both roads join just short of Shabkadar and lead past it to the bank of the Swat River at Abazai.

Shabkadar was built by the Sikhs and was called by them Shankargarh; the fort lies about two miles from the village of Shabkadar; round the fort has sprung up a protected town, which is the local centre of trade with the people of the adjoining Mohmand hills ; it also contains a large Hindu trading community, many of whom own land in the Doaba. In 1901, the population was 1,529 and at the present Census in 1931 it was 2,223 persons. The Fort which used to be garrisoned by military troops was in 1885 made over to the Border Military Police. It later became the head quarters of the Mohmand Militia at the time of the Mohmand Blockade.

In 1897, the town was sacked and burnt by the Mohmands who entered the town and burnt the Hindu shops and houses. A decisive engagement was fought against the Mohmands on August 9th of the same year in which they were defeated by General Ellis and in which a successful cavalry charge was made by the 13th Bengal Lancers.

Shabkadar Fort is now the headquarters of the District Officer, Frontier Constabulary, who is in command of the force which patrols the area.

Tangi.

Tangi is a town in the Charsadda Sub-division. 29 miles north of Peshawar, and on the main road leading north of Charsadda,

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Tangi.

through the eight villages of the sub-division. Except for the crossing of the Zindai Khwar this is an excellent road for cars.

The population at the Census of 1931 was 8,689 persons. The town is divided into two kandis or divisions, that of Barazai and Nasratzai. It contains a Police Station and a Dispensary. The Lower Swat River Canal runs on the north side of the town, nearby where it crosses the Zindai Khwar by a large aqueduct. The inhabitants are of the Mohammadzai clan and show a tendency to leave the town with more settled conditions and settle on the rich canal colony. There are no buildings of any size, the town being a collection of mud houses with a few solid brick *hujras* and mosques. It owes its importance to its trade with the Utman Khel tribes on the north, who trade freely in the bazaar, and against whom it has always held its own.

Prang.

Prang is situated in the Charsadda Tahsil and is almost contiguous with Charsadda town. It is on the Abazai Branch of the Swat River, a short distance above the junction of the Swat and Kabul Rivers and 14 miles distant from Peshawar. The majority of the inhabitants are Mohammadzais. Many of them are good swimmers and boatmen, who constantly cross the many branches of the river to cultivate the islands and sandbanks.

A number of boatmen earn a livelihood by carrying *gur* and wheat to Nowshera by large wooden barges, which are made here. The barges are floated down stream and towed up stream. The town is not fortified. The population is as under :—

Year of Census.	Persons.	Males.	Females.
1901	10,235	5,362	4,873
1911	10,982	5,869	5,113
1921	9,886	5,416	4,470
1931	10,227	5,609	4,618

Charsadda.

Charsadda is the headquarters of the tahsil of the same name. The tahsil and police station are situated at the cross roads at a short distance from the site of the old town. The present tendency seems to be for the population to move slowly towards the main road. The town is 16 miles from Peshawar as the crow flies and now contains a population of 11,537 persons. It is the biggest trading centre in the neighbourhood and contains many *mandis* or store houses, which are chiefly owned by Hindus.

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The Swat River, which is bridged close by opposite the hamlet of Qazi Khel, flows by the town and is crossed in season by several fords.

The three branches of the Kabul River and two branches of the Swat which lie between Charsadda and Peshawar have of recent years been bridged by permanent bridges in place of the boat bridges, which were on account of tolls such a handicap to the marketing of agricultural produce.

The metalled road to Peshawar constructed in 1895 has now been converted to a first class motor road with a tarred surface. The distance to Peshawar by motor road is 20 miles.

It was at Charsadda that Ahsan Ali Shah, Tahsildar, was attacked on April 20th, 1852, and killed by a party of 400 men under the notorious Ajin Khan. The town is not fortified, and consists of ordinary village houses. There is no regular notified body though a system of sanitation is supervised by a bazaar committee.

There are a large number of date palm trees which grow well here and are a source of considerable income. A very serious fire ravaged the town during the summer of 1932 gutting the whole of the main street. When the owners rebuilt their property they adopted the solid brick style in place of the *kacha* mud style.

Good motor roads lead to Mardan and to Tangi as well as to Shabkadar and Peshawar ; while District Board roads lead to the Doaba, to Nowshera and to Nisatta.

Charsadda owes its prosperity to the richness of the Doaba and of the Charsadda Maira. It is the centre of a large agricultural population, there are as well a large number of shopkeepers and artificers and a considerable Hindu trading community. The population recorded is as folows :—

Year of Census.	Persons.	Males.	Females.
1901	9,119	4,887	4,232
1911	9,178	5,115	4,063
1921	10,232	5,538	4,694
1931	11,537	6,485	5,052

Mardan Cantonment.

Mardan Cantonment lies in latitude north 34° 25′ and longitude east 72° 10′ at an altitude of 999 feet above sea level. It contained at the time of the Census of 1931 a population of about 2,431 souls, of whom 1,716 were Civil and 715 were Military. The

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Mardan Cantonment.

present military strength is about 1,532. The area of the Cantonment is 511·88 acres.

It lies just off the main routes from the Khyber to Attock but is in the centre of the Yusafzai plain and most roads and tracks in Yusafzai emerge from it.

There is no legendary history about Mardan and the site does not appear to have been occupied in the past. The whole district at one time formed part of the Buddhist Kingdom of Gandhara.

The history of the Cantonment is bound up with that of the Corps of Guides who originally founded it (in Lumsden's day) and have developed it to its present state. In 1849 on the final defeat of the Sikhs and the annexation of the Peshawar Valley, the area north of the Kabul River was placed in the Civil charge of the Commandant of the Corps of Guides. This was Lieutenant H. B. Lumsden who had raised the Corps three years previously. In 1852 Lieutenant Lumsden proceeded on long leave and Lieutenant Hodson took over command of the Corps. At this time the whole of the Yusafzai plain was rent with rapine and bloodshed and the Guides had constantly to be on the move in order to maintain law and order. It was found that Mardan was an excellent centre for this type of work, as every part of the district could be reached in one long day's march. Consequently the Guides often found themselves encamped at Gujar Garhi or Baghdada and some huts were erected near the latter village.

In 1852 it was decided to build a Fort and (apparently for reasons of cheapness) the first site chosen was at Gujar Garhi. The water supply at this place was however found to be insufficient and fresh land was purchased from the Pirs of Mardan—where the fort whose foundation can still be seen was erected in 1854.

From this tiny nucleus the Cantonment grew and by 1860 a bazaar and Civil Offices had sprung up. As the country became safer and as irrigation improved, Mardan was transformed from a desert into a garden until it finally reached its present extent of just over 500 acres.

Under British Rule the history of Mardan has been peaceful except during the Mutiny. At that time the Guides were away at Nowshera, having been relieved by the 55th N. I. and the Rampur Risala. Both these Regiments mutinied at Mardan and Colonel Spottiswood who was in command of the 55th N. I. decided to take his own life as he was unable to bear the disgrace. The tree under which he committed suicide is still in existence. The local chiefs rallied round Lieutenant Horne, the Assistant Commissioner, and the great John Nicholson arrived with a column and drove the mutineers into Swat and Buner, a great number were killed and the rest perished miserably as slaves beyond the border.

CHAPTER IV.

Places of Interest.

Mardan Cantonment.

Since then Mardan has been regularly garrisoned by a regiment of Cavalry and a battalion of Infantry. It also contains the Head-quarters of the Assistant Commissioner, the Assistant Superintendent of Police, and the offices and staff of its elaborate Canal System.

The weather in the winter and spring is all that can be desired; the summer (June to August) is hot and trying, the Autumn is warm and pleasant, but for mosquitoes which thrive owing to the very extensive irrigation system the climate is salubrious.

Objects of interest in the Cantonment are :—

1. The Guides Memorial erected by the Government of India to commemorate the Defence of the Kabul Residency in 1879 when the escort to Sir Louis Cavagnari was massacred in Kabul.
2. The Guides Mess which contains many valuable examples of Buddhist carving-relics of the days when Mardan was an outpost of the great Mauryan King Ashoka.
3. The Guides Chapel built in 1887 and the cemetery where are the graves of men of various regiments who fell in the Umbeyla Campaign of 1863.

Guides Mess, Mardan.

The Mess besides being a museum of precious relics and trophies is also the home of the Corps of Guides. The glories of old Gandhara are recalled by a number of sculptures and statues which are unique in design and interest. It is not proposed to enumerate all the objects of interest or value in the Mess. The seeker after knowledge should satisfy his thirst upon the spot. In this note it is intended only to remark briefly upon those objects which are of peculiar interest or value, or which may merit interest by readers who cannot visit the Mess, or of which the origin is not immediately evident.

In one corner of the anteroom stands a Massive Stone Lotus and on this is placed a small sculptured head of the purest Greek type. Facing this is, the Delhi table. This relic of the siege came from Hindu Rao's House. Above it hangs a Ghilzai standard. This was captured in the brilliant Cavalry charge at Fatehabad, where Wigram Battye met his death and Hamilton won the Victoria Cross. At the opposite end of the Mess stands a tall dragoon of copper covered with thick gold leaf. This was once a gargoyle of a temple in the Royal Hunting Park, outside Pekin. It was brought back by Lieutenant H. Cambell after the Boxer Rising in 1900.

The pictures in the anteroom include large photogravures of H. M. Queen Victoria and of the Prince Consort. These were presented by H. M. Queen Victoria. Near them hang the portraits

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Places of Interest.

Guides Mess, Mardan.

of H. R. H. the Prince of Wales (later King Edward VII) and of the Princess. These were presented by the then Prince of Wales, who was Colonel-in-Chief of the Corps from 1879 to 1911. After the death of King Edward VII Queen Alexandra graciously presented two large-sized photographs of the late King and herself. In the dining-room is the photograph of the present Prince of Wales, presented by himself. He is Colonel-in-Chief of the 12th F. F. Regiment to which the Infantry now belongs. In 1922 he visited Mardan. He and his staff played the Corps team at polo. The Corps won and thereby came into the possession of a handsome silver cup. An interesting water-colour is that depicting the rescue of the body of Lieutenant Greaves at Landaki in 1897. Colonel Adams is the figure on horseback. Lord Fincastle is trying to lift Greaves on to Adam's horse. Maclean, Jem Bahadar Singh, and the other men who distinguished themselves in the affairs are running to the rescue.

On the walls hang trophies of war—Pathan knives and standards, German and Turkish weapons, a "pickelhanbe" and an Enverd cap beside the brass helmet of an Afghan artilleryman. In an alcove hangs a long, straight Crusader's sword, brought from the early Egyptian campaigns by Lieutenant Younghusband. Above it hang two curiously-shaped sacrificial swords from Nepal. Over one fireplace hang two swords, taken from the Ghazis who cut down Lieutenant Macnamara at Rustam in 1915. Besides them are two drums captured during the operations of 1897. Over the outer mantel-piece rests a magnificent tusk presented by Col. I. O. Battye in 1924.

The present billiard-room leads out of the anteroom. It contains a fine collection of African heads, shot by Col. I. O. Battye between Vibartam and Nairobi in 1924. A small leopard-skin recalls an incident of the 1st Double Company Training at Jamal Garhi in 1911. The brute was discovered in some tall crops. The men loaded, fixed bayonets and advanced in line. The leopard charged Lieutenant Prendergast through a hail of bullets. He received it upon his bayonet and was knocked over, but was not injured. The leopard never moved again. A Syrian chub from the Jordan is an uncommon trophy in an Indian Mess. The specimen in the billiard-room was caught and presented by Captain Fox-Strangways, who was adjutant of the 2nd Battalion in Palestine. On one wall hangs a German naval ensign. It was captured on a Turkish monitor by Major Carey's squadron during the Khan Baghdadish operations up the Euphrates in 1918. On the further mantel-piece are two plates taken from the late Czar's dinner service in the palace. They were brought back by Major Blacker, and form a memento of his adventures with a small party of Guides, while serving on the North Persian Cordon at the end of the Great War.

Guides Mess, Mardan.

In the dining-room stands the dinner-table presented by the 3rd Guides Infantry on their disbandment. This table was bought from the 18th Hussars, who were disbanded at the same time. The table is a survivor of the siege of Lady-Smith. In the centre of one wall, over the carved Buddhist fireplace, hangs an oil portrait of Sir Harry Lumsden.

On the opposite wall hang the portraits of Generals, Political Officers, and other distinguished men who have been connected with the Corps. Among them is a rare portrait of John Nicholson, as a young man. It is curious to note that his pose is the same as in the usual presentation of him with a full beard.

From one side of the dining-room a line of barasingha heads look across at a similar rank of ibex. The central ibex ($54\frac{3}{8}$ inches) was a record for many years.

The silver contains a number of cups chiefly for polo or shooting. They include the Greek vase given for the Inter-Regimental Tournament in 1884 and cups for the same tournaments in 1890, 1891 and 1892.

Auqaf Committees.

Certain trusts in the Peshawar District have been placed in the charge of the Auqaf Committee under the Waqf Act.

These Waqfs are now under the management of the Auqaf Committee.

1. *The estate of Ziarat Mian Umar Sahib of Chamkani.*—The Mian Sahib was a holy man during the time of Ahmad Shah Abdali. The shrine owns considerable landed property with an income of Rs. 7,000/- per annum. It was formerly controlled by self-styled Mutawalis who encumbered a large portion of the property. The management is now under a board on which are represented the leading men of the District. The property has been consolidated and brought under proper control. A *langar* has been constructed for those who visit the shrine, and the mosques and buildings have been repaired ; the funds are distributed as scholarships. It is the biggest Waqf in the Province.

2. *The Waqf of Mohabat Khan's Mosque and the Idgah.*—This Waqf consists of shops and a serai connected with Mohabat Khan's Mosque in Peshawar City and of certain cultivable land connected with the Idgah. Its income amounts to about Rs. 500/- per month. It was formerly managed by K. B. Mian Karim Bakhsh ; but after his demise it was handed over to the Chamkani Shrine Committee.

3. *The Waqf of the Mosque of Qasim Ali Khan and Khurda Faroshan of Peshawar City.*—This Waqf consists of shops connected with these two mosques, and amounts to Rs. 300/- per

CHAPTER IV. — Places of Interest. — Auqaf Committees.

month. It is being managed by a Committee under the orders of the Judicial Commissioner.

The Anjuman-i-Muhafiz Auqaf was commenced in 1924 with a view to consolidating all the Waqf properties of the District. It controls the properties of a number of mosques. The Anjuman appoints Mutawallis for the mosque and checks the accounts.

Mohabat Khan's Mosque.

Mohabat Khan's Mosque is the biggest and most beautiful mosque in the whole of Peshawar City. It was built about 450 years ago by Mohabat Khan, a Governor of Peshawar under the Moghal rule. It has a large amount of immovable property. It has two beautiful high marble minarets, one of which commands the Andar Shahr Bazaar.

The Idgah.

On the site of an old mosque, built at the time of Mohabat Khan (C. 1500 A. D.), has been constructed an Idgah, or praying place used at the time of the Id by most of the people from Peshawar City. It was rebuilt by certain leading persons of Peshawar City in 1911. It has a wide enclosure fenced with a brick wall and iron railings. The building consists of three handsome white domes, which are painted from time to time and which with its grove of orange trees presents a very attractive appearance especially in the spring time. On the day of the Id festival enormous crowds of faithful Muslims proceed to the spot from the City clad in new and brightly coloured clothes. Silk pagris, embroidered waistcoats and coloured shirts, make an attractive spectacle.

Shahji-ki-Dheri.—The name Shahji-ki-Dheri is given to the ancient Kanishka-chaitya situated at a distance of a quarter of a mile to the south-east corner of the present city of Peshawar. This is so called because of its being the possession of Sayads who are generally known among the Muslims by the technical term 'Shahji'. The present two mounds lying east and west respectively represent the stupa and sangharama mentioned by the Chinese pilgrims. The stupa was about four hundred feet in height and was considered to be the loftiest in the whole of Jambudvipa. Its construction, as mentioned in the Kharoshti inscription on the relic casket recovered from the site, was undertaken by one Agisilaus, a Greek overseer of the work in the service of King Kanishka.

Attempts made by a company of Sappers and Miners had failed to produce any result but the remarkable success achieved by the late Dr. Spooner in excavating the famous relic casket which contained relics of Gautama Buddha won for him world-wide fame. The casket is described in Appendix III (*b*).

Further details may be found in Cunningham A. S. R., Volume II, page 87, Frontier Circle Annual Report 1908-9 and A. S. I. Annual Reports for 1908-9, 1909-10 and 1910-11.

CHAPTER IV.

Places of Interest.

Panj-Tirath.

Panj-Tirath has long been identified, more or less, with the 'precious tower of the Patra of Buddha'. It lies to the north of Peshawar between the Grand Trunk Road and the railway line, opposite the National High School. As the name would indicate there are five holy bathing places or tirthas, shaded by some sacred pipal trees of great age. The Brahmans of to-day trace its origin to the five sons of Pandu—the heroes of the Mahabharata—and there can be little doubt that it is the site mentioned by the Chinese itinerants Fa-hsien and Hiuan Tsang, where Buddha's Alms Bowl had been worshipped for many centuries.

An attempt was made, so Fa-hsien relates, to remove the holy bowl by the king of Ephthalites but he failed in his object as it was decreed otherwise. He therefore built a pagoda and a sangharama and also placed a garrison to guard the bowl and made every kind of offering. Seven hundred priests lived here when Fa-hsien visited the spot, but it was in a ruinous condition in the time of Hiuan Tsang. The priests used to bring out the bowl at noon when offerings were received and it was ceremoniously replaced in the evening at the time of Vespers.

The site is a place of great veneration to the Hindu community; it is used for cremation purposes. The place is mentioned in Cunningham's A. S. R., Volume II, Sir Harold Deane's Loc. Laud. page 666 and M. Foucher's Ancient Geography of Gandhara, page 5.

Bala Hissar (Charsadda).

The Bala Hissar (Charsadda) is situated at a distance of about a mile to the north of Charsadda (the ancient Pishkaravati) on a high level measuring 250 yards long by 220 yards wide. A monastic building that once stood there is fully described by the Chinese pilgrim Hiuan Tsang, who relates that it was made of carved wood and veined stones, adorned with silver and gold and was several hundred feet in height.

The operations of 1902-3 undertaken by Sir John Marshal and Dr. Vogel have proved that it was once occupied by the Ghories, the Durranies and the Sikhs in turn. Explorers are of opinion that the site is nothing more than the Akropolis or citadel of the ancient city as its dimensions indicate.

But such was the importance of Charsadda at this period that there is little doubt that Bala Hisar was the site of one of the four great stupas of northern India built by King Asoka as recorded in the sacred books. It was here, according to the famous pilgrims that the Sakya Buddha in one of his previous existences gave his eyes in charity. The antiquities discovered from the place are rather in support of Mr. Alfred M. Foucher, the famous French Archæologist who holds that the site was the "Stupa of the Eye-Gift."

The site is described in Cunningham's A. S. R., Volume XIX, page 100 and A. S. I. 1902-3.

CHAPTER IV. — Places of Interest. — Mir Ziarat.

Mir Ziarat is situated among a number of Buddhist remains at Shar-i-Napursan near the village of Rajar in the Charsadda tahsil. The excavations carried out here in 1902-3 seem to suggest that the sanctity of the place dates back to a time when Buddhism was paramount here. Notwithstanding the name, which may be expected to indicate a Muslim shrine, the spot is sacred to the Hindus as well. For the Hindus state that it marks the place where Gorakhnath, one of their Gurus, used to meditate with his disciples. A religious fair, therefore, is held here in his honour twice a year.

The operations of the Archæological Department have proved that there existed two distinct settlements of the Buddhist period and two of the Muslim period. From the evidence of the coins of Menander, Hermæus and Kanishka un-earthed here, it can be deduced that the beginning of the settlement was from the second century B. C. and that the place was later colonised by Muslims of the Ghaznavide period.

A full description of the site to be found in Cunningham A. S. R., Volume II, and A. S. I. Annual Report, 1902-3.

Palatu Dheri.

Going east for about three-fourths of a mile from Mir Ziarat, there are two mounds locally known as the Palatu Dheri and Ghaz Dheri. They are probably the remains of the two stupas mentioned by Hiuan Tsang as being built by Brahman Deva and Sakra, respectively, which, he relates, were adorned with jewels and gems.

From the superiority of the sculptures and from the coin collection of the later Kushana period discovered at the former site, during the excavation of 1902-3, it can be inferred that the erection of the building that once stood there took place in the beginning of the first century A. D. and met with a violent end at least a century before the arrival of the Chinese pilgrim, whose account bears testimony to the fact that the buildings were in a ruinous condition when he visited them.

Great importance also attaches to it because of the inscribed image of the Buddha, which was found while quarrying the mound to obtain stones for building a dharamsala and, in which the local Hindus recognized their goddess Kalika-devi. The image was placed in the newly built temple where it is still worshipped. The Kharoshti inscription on its pedestal recording Samvat 384 was brought to the notice of Mr. White King in 1884 who sawed off the pedestal and presented it to the British Museum.

Three inscribed jars, now in the Peshawar Museum, were also recovered from the same site; it would seem that these jars were presented as gifts by some layman to the Community of the Four Quarters.

CHAPTER IV. — Places of Interest. — Ghaz Dheri.

The situation of Ghaz Dheri to the right of Palatu Dheri on the way to Khan Mahi signifies that it was the stupa built by Sakra, king of Devas, referred to above. Besides Buddhist sculptures, coins and other antiquities that were found during the operations of the same year, the relic casket is worthy of mention.

The relic consisted of some fragments of bones with a little gold placed inside a small round casket of schist stone, which in turn was placed in a larger box of the same material ; the whole wedged tightly into a long narrow vessel, of coarse earthenware. The casket containing relics was decorated with six flowers, in relief. each set within the innermost of four concentric circles. One of the flowers formed the lid of the casket. It was so carefully fitted that the joint was hardly visible. The casket, as a whole, somewhat resembled a Greek pyxis, a shape commonly adopted for such relic boxes.

At the north-east corner of the mound the lower half of a standing Bodhisattva with an inscribed pedestal (to the effect that the image was offered as a gift to the temple) was unearthed. This is the fourth inscribed pedestal found on the site of Pushkaravati within an area of less than a square mile. This would point to the great importance of the present town of Charsadda in those times and to the glory and splendour of its surroundings.

Bibi Sayyida Dheri or Hariti Stupa.

A huge mound some sixty feet in height and four hundred feet by six hundred feet in area lies at a distance of half a mile to the north of Umarzai village in the Charsadda tahsil. It is locally known as the Ziarat of Bibi Sayyida. It is still considered by Hindus and Muslims alike to be a place of peculiar sanctity by virtue of its healing powers for infantile diseases.

The mound is now covered with rubble and pottery and is quarried for stones by the surrounding villagers regardless of the recognized sanctity it once held.

It is authoritatively believed to be the actual stupa visited by the Chinese pilgrim Hiuan Tsang twelve centuries ago, and it was here, he relates, that the Buddha converted the Mother of the Demons, familiarly known as the Goddess Hariti, who used to devour the children of the locality. As the home of the insatiable ogress of small-pox, this place receives even to the present day the offerings and prayers of anxious mothers. A pinch of earth from the tumulus is placed in the mouth of the child, or it may be rubbed on the spots or boils as a preventive or encased in a ' tawiz ' or amulet to be worn by the new-born babe.

The site is mentioned in the Journal of Indian Art and Industry, Volume VIII, and in the Ancient Geography of Gandhara and Cunningham A. S. R., Volume II.

CHAPTER IV.

Places of Interest.

Mamane Dheri.

Mamane Dheri is a small hamlet of about ten houses on the top of an ancient mound near Sher Pao ; though it has not been excavated by the Archæological Department, a rich harvest of Gandhara sculptures has been recovered during the removal of earth for manure. The finds are objects of highly developed skill. Besides a standing Buddha figure recently received, the Museum has acquired from this mound an excellent specimen of a Buddha image, which depicts the visit of Indra. On its pedestal is a Kharoshthi inscription recording that in the year 89 a Buddhist monk named Dharma Priya dedicated this sculpture in honour of his teacher Buddha Priya and others for the bestowal of health on his brothers.

The palaeography shows that the date must refer to the Kanishka era, corresponding to A. D. 216 or according to the orthodox view A. D. 166. The fact that a definite relative date of 89 years after the beginning of the Kanishka era has been given for a Gandhara sculpture is of great importance for fixing the exact date of the Gandhara school.

Takht-i-Bahi.

Takht-i-Bahi is situated about 9 miles north of Hoti Mardan at a height of some 1,823 feet from sea level, east of the Malakand Road. The actual remains lie on the northern slope of the middle spur of the hill. They consist of a monastery, chapels and other secular buildings ; the monastery is on the crest of the hill commanding an extensive prospect of all the surrounding country.

Ever since 1878 when Sergeant Wilcher made the first excavations here, no positive evidence has been found to fix its true identification. That the observant Chinese pilgrims have failed to mention a site of such unusual interest is perplexing—whatever the explanation may be. The only clue so far obtained from the site is the famous Kharoshti inscription of the Indo-Parthian King Gondophernes which is dated Samvat 103 corresponding to 46 A. D. With the aid of this epigraphic material and from the construction of the buildings one cannot fail to ascribe the ruins of Takhti-i-Bahi to Buddhist origin, if not earlier, at least of the period of Gondophernes to whom the traditional story of the Apostle St. Thomas is attributed. The richness of the sculptures recovered from the site is a witness to the very high standard of art achieved in the Buddhist sculpturing of this period.

The successful work of the late Dr. Spooner in 1907-8 has brought to light the unique type of sculptures of which the Peshawar museum has reason to be proud. Not the least striking among them are the 'Emaciated Buddha Image' and a relief depicting Hariti and Panchika commonly known as the 'Tutelary Couple'. The operations conducted by Mr. Hargraves in 1910-11 revealed the underground chambers as well as the stairs leading to them. Of particular interest are the group of three little stupas, richly

decorated with fine stucco reliefs the excellent preservation of which is due to the care of the Archæological Department; they are now protected by a tiled roof over them and a fenced enclosure. **CHAPTER IV.** **Places of Interest.**

The site is described in Fergusson's Indian Architecture, page 209, Bellow's Report on Usufzai, page 125, also in Cunningham's A. S. R., Volume V, page 23, and Archæological Survey of India Annual Report for 1907-8, 1908-9 and 1910-11. Takht-i-Bahi.

Sahr-i-Bahlol or the city of Bahlol is situated on an extensive mound now inhabited and surrounded by a dozen other small ruins at a distance of about seven miles to the north-west of Hoti-Mardan; two and a half miles to the south-west of Takht-i-Bahi on the Mardan-Malakand Road. The name is comparatively modern and probably refers to an Afghan Bahlol who is understood to have re-occupied it after its first desolation. Sahr-i-Bahlol.

A number of coins of the Indo-Scythian and of the Kushan period unearthed from here would show that the site was in existence in the beginning of the first century A. D.; and that fire was the cause of its destruction is clear from abundance of evidence afforded by excavation. But the perfect condition of the sculptures obtained from the site would seem to indicate that the conflagration was accidental rather than intentional. Its present dwellers mostly Pathans of trans-border territory are tenants of the khans of Hoti. Their selection of the site was due to the fact that its ground is not cultivable, being high above the irrigation level and also to the fact that building material was easily available from the ruins.

The foundation walls of the settlement that once stood there are visible; in style they depict the masonry of the Gandhara period. That this was not a religious establishment but a strongly walled and fortified town is obvious from the very nature of the mound and from the fact that no sculptural finds have been discovered. The surrounding small ruins have yielded a large quantity of antiquities signifying that they are the remains of many a stupa and sangharama. Half of the show cases in Peshawar Museum are still insufficient to accommodate the sculptures recovered from the site, which was undoubtedly one of the most famous places of Buddhist worship.

Besides the excavation of 1864 which has yielded the masterpieces of the Greaco-Buddhist style of Gandhara, the explorations of the late Dr. Spooner and Sir Aurel Stein have amply proved that Sahr-i-Bahlol is one of the most important and promising sites in the North-West Frontier Province, but it is to be regretted that epigraphic sources are lacking among the collections so far obtained; so that the historical date or identification of the site has not been determined.

The extensive ruins of Jamal Garhi are situated on the western off-shoot of the Paja hill at a distance of about eight miles north of Jamal Garhi.

CHAPTER IV. — Places of Interest. — Jamal-Garhi.

Hoti-Mardan, in the direction of Katlang. They occupy the crest of the hill, and command a very fine landscape. Their position equidistant from Shahbaz Garhi, Takht-i-Bahi and Mardan is striking. The buildings represent a complete Buddhist settlement disposed in a series of courts besides a massive large stupa surrounded by a polygonal of small chapels.

It is surprising that no monastery stands here—a question for which no satisfactory solution has yet been found. Not less striking is the situation of Sawal-Dher at a distance of 2½ miles to the south-east which is situated in precisely the same relative position that Sahr-i-Bahlol bears to Takht-i-Bahi.

Besides the exploration of the site by a Company of Sappers and Miners and its plunder by a certain ' Colonel Sahib ' who, it is said, removed some twelve camel loads of statues ; it has also been successfully worked upon by the Archæological Department since 1907-8 and a rich harvest of sculptures have been recovered. Judging from its religious character and the fame which it undoubtedly enjoyed among the Buddhist community at that time it is disappointing that the Chinese Pilgrims failed to mention it in their annals.

One of the Kharoshti inscriptions discovered from the site records Samvat 359 corresponding to 275 A. D., which proves that the present ruins must have been in a flourishing state at that period.

Sawal-Dher.

As mentioned above the ruins of Sawal-Dher lie at a distance of about 2½ miles to the south-east of Jamal-Garhi. The houses of the present village of the same name are built on the old site so that excavation has become almost impossible. Some ancient remains, most probably of the Buddhist period including a large number of sculptures and other antiquarian objects have been unearthed by the inhabitants. The existence of the base of a small stupa in one of the mosques of the village also bears testimony to this fact.

It is, however, believed that some of the finest sculptures now exhibited in the Lahore Museum were obtained from this site. Though no mention is made of it in the diaries of the Chinese pilgrims, Alfred M. Foucher, the famous French Archæologist, is of opinion that Hiuan Tsang must have passed through this place while travelling from Po-lu-sha—the modern Shahbaz Garhi to Udyana the present Swat. The regrettable silence of the itinerants would have one to believe that such convents had either been deserted or were to be found in such number in this country at that time that they did not attract special notice.

No coins or inscriptions of any kind have been found which would unquestionably fix the date of the site ; but the Lahore collection would point to the fact that it dated back to the first or second century of the Christian Era.

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Places of Interest.

Shahbaz Garhi, the ancient Varshapura or Po-lu-sha.

The present village of Shahbaz Garhi lies at a distance of eight miles to the East of Hoti-Mardan on the main road to Swabi. The name dates from the time of Babar who mentions in his Memoirs that it is derived from the shrine of a famous Muslim saint Shahbaz Kalandar, who had died some thirty years before his conquest of the Yusafzai country. Its ancient name was Varshapura or Po-lu-sha as recorded in the sacred books.

The famous rock inscription of Asoka marks the eminence of the site, which undoubtedly dates from the middle of the third century B. C., if not earlier. The town remained in a flourishing state till the 7th century A. D. when it was last visited by Hiuan Tsang.

The description of the town as it then existed has been clearly given by Hiuan Tsang and can be easily verified on the spot, which coincides with the present village. Still more precise and accurate details left by Song Yun, another Chinese pilgrim, have made it quite certain that the present village represents Po-lu-sha. The antiquity of the site has been alluded to by scholars who state that it has been built on the actual ruins of the ancient town, the foundation walls of which are still to be seen in tolerably good formation in different parts of the modern mud-built houses. As proof that it was in the past occupied by Buddhist and Hindu races, coins are still to be found at the site.

Song Yun also mentions the fertility of the town, the coolness of its shady groves, its wealth and charm and the number and examplary morality of the inhabitants. From his description it would seem that it was one of the four great cities lying along the important commercial road to India. It was a well-fortified town with four main gates. Outside the northern one, on the mound now known as Chanaka-Dheri was a magnificent temple containing beautiful stone images covered with gold leaf. The representation of the 'Vasvantara Scene' here was so touching that even the barberous Tarters or the White Huns were deeply impressed by it. Not far from the rocky defile of Khapar-dara was the eastern gate of the town, outside which existed a stupa and a sangharama built by Asoka.

The larger mound of But-Sahri on the main road to Swabi close to the *ziarat* of Akhun Baba confirms its Buddhist origin. Alfred M. Foucher strongly supports the theory that it may unveil in due time, the remains of the stupa and the sangharama to which another important legend is attributed; the legend of the two children of Sudatta and the Brahman. The principal interest of the town to the pilgrims and to archæologists is the fact that it was the seat of the most celebrated of the 'Jatakas' and of the Fourteen rock Edicts of Asoka in Kharoshti Script—a form of Aramaic character introduced into this region by Darius the Great, son of Systaspes, about B. C. 500.

CHAPTER IV.

Places of Interest.

Asota.

A cromlech of 11 feet high stands in the village of Asota in the Swabi tahsil some 12 miles to the north-east of Shahbaz Garhi on a by-road to Shiva. A circle of sixty feet diameter is made by thirty standing and fallen stones round it, in the south-east of which there is a gap which is the supposed entrance to it. The current legend about it is that certain women who prayed to be delivered from the dishonour of certain robbers into whose hand they had fallen, were instantly turned to stones where they were standing.

The site is, however, believed to be the ruins of a temple, used by sun-worshippers at the time of Syrius the Great, and prior to the cult of Zoroaster in Persia. The thirty openings between thirty stones were used as separate entrances for each day of the month by the worshippers in the practice of their ritual.

A description is given in Furgusson's Rude Stone Monuments and in the *Journal of the Royal Society of Bengal*, 1870.

Lahor, the ancient Salaitura.

The modern village of Lahor is at a distance of about six miles to the east of Jahangirah on the road leading to Swabi. It is said to have been built by the remains of an old stupa, which is conspicuous from a distance by reason of its regular exploitation by the surrounding villages. In ancient history it is known by the name of Salatura, the birth place of Panini, the celebrated Sanskrit Grammarian. From the collection of some Greek and Indo-Scythian coins discovered from the site, it can be inferred that the place is, at least, as old as the time of Panini himself or about 350 B. C.

Sir Alexander Cunningham, the pioneer of archaeologists, is of opinion that the name Salatura would have become Halatur or Alatur and consequently corrupted to Lavor or Lahor.

The Brahmans of the town, as Hiuan Tsang says, were renowned for their literary talent and for their great knowledge and intellectual ability. Being disciples of Panini, they revered the eminent qualities of their preceptor so much that a statue was erected by them in his honour, which existed upto the 7th century A. D.

When Asoka, the first Buddhist Emperor, sent his missionary, the Apostle Madhyantika to Gandhara to propagate the Buddhist religion in about 256 B. C. Salatura was converted to Buddhism by an Arhat or Buddhist Saint ; a large stupa was then erected on the spot to mark the first conversion—the ruins of which are still to be seen. It was to visit this famous stupa that so many pilgrims including Hiuan Tsang came to the spot. Several fine images recovered here also bear witness to the legend.

CHAPTER IV.

Places of Interest.

Hund, the Dvar-i-Hind.

On the right bank of the Indus, 15 miles above Attock and four miles to the south-west of Lahor village in the Swabi tahsil lies the ancient and famous city of Hund, which from its geographical position was undoubtedly a place of great importance in early times. It is the Waihand of the historians Abu Rihan, Rashid-ud-Din and Abu Fida in whose account it is described as the capital of the Peshawar Valley or Gandhara. M. Julien transcribes it as Udakhada while M. Vivien Martin transliterates it as Ohind. Whatever may have been its subsequent name, the fact remains the same; that it is the U-to-kia-han-cha of Hiuan Tsang and that it was at this spot that Sultan Mahmud of Ghazni besieged Jaipal as the author of Tabakat-i-Akbari records. Mention is also made of it by Farishta. That it was the capital of the Hindu Shahi kingdom is a fact, mentioned in the writings of Masudi who visited India in 915 A. D.

The modern village lies within the ruined walls of the old fortifications which once accommodated the victorious army of Alexander the Great and through which successive invaders of India from the north-west have passed. That is why the French Archæologist gives it the name of Dvar-i-Hind or the gate of India, mention of which is made by the historians of Alexander and those who followed them: A death blow to the prosperity and importance of the old city was the result of the diversion of the highway by the Moghals, who built Attock which consequently detracted from its glory.

Within a radius of two miles round the village are remains of infinitely greater archæological importance and excavations would certainly prove and unveil valuable discoveries worthy of the fame and past glory of the great city, which is thought to have been built by Alexander the Great. The Indo-Scythian coins discovered here would point to its existence at the beginning of the first century A. D. Sir Alexander Cunningham has identified it with Alexander's Embolamia. Its grandeur was depicted in the treasures of the Kushans, Muslim and the Brahman Princes of Kabul. The two inscriptions recovered from the site also confirm these facts.

For detail see Cunningham A. S. R., Volume II, page 92, and Archæological Report of India Annual Report 1923-24, etc.

Kashmir Smats.

The largest cave monument in the Peshawar District is the well-known Kashmir-Ghar on the crest of the Paja mountain, which towers 6,780 feet over the Sudam Valley to the north-east of Katlang. Its etymology is based on the popular legend that one of the tunnels within the cave leads ultimately to Kashmir.

The cave is exceedingly lofty and spacious with two turns in its long corridor. The first section is illuminated by day light which streams in through the entrance. On either side of this corridor lie heaps of ruins along the walls which would appear to

CHAPTER IV.

Places of Interest.

Kashmir Smats.

be the remains of dwellings or cloisters, used by the priests or monks whose temple it was. On nearing an abrupt turn in the cave one enters a second section where progress is difficult without artificial light, which will disclose a broad flight of stone steps with a semi-ruined balustrade running up to the centre of the cave. On rounding the next turn one comes upon a tank measuring 16 feet by 10 feet and 10 feet deep with a flight of steps leading down into it on one side, while the other side is in ruins.

The floor of the cavern from here to the end rises steeply. Advancing up the stairway from this place the next bend brings one to a huge hall, faintly lit by a hole far above in the vault of the roof. In the centre is a square shrine built of stones. It would seem that probably a huge image of the Buddha must have occupied this site and that a shaft of light descending from above upon the pedestal, must have created an effect which would almost stagger the imagination ; around the pedestal was probably a processional way. There is a dim vast hall beyond and a side cave from which a broken flight of steps leads to another small chamber adjoining the central hall and from which a narrow tunnel can be entered on hands and knees and to which is ascribed the legend of its name.

The monastic buildings inside the cave are difficult of access in so much as the cave is not hewn out by the human hand ; but the cave presents a magnificent natural cathedral and must certainly have appealed to the somewhat grotesque mind of the Buddhist monks. The structure of the wall, alcoves and windows are exactly similar to those at Takht-i-Bahi and undoubtedly of the Greco-Buddhist period.

The only inscription found here bears nine different symbols of the Scythian alphabet found on the Indo-Sassanian coins and may be attributed to the time of the Little Yuchi in the fifth and sixth century A. D.

APPENDICES.

APPENDIX No. I.

PROVERBS.

	Pashto.	*English.*
1.	Ka Pir khas dai murid la bas dai.	Though the saint is but a straw yet he is as good as his disciple. There is life in the old dog yet.
2.	Sar da pása sar dai	Every man has his master.
3.	Da gāz da maidan	Here is a yard measure and here a level piece of land. Said of a boaster, when means of testing his assertions are not at hand.
4.	Bang ba largāi na shi, khattak ba sarai na shi.	Bang (the hemp plant) cannot become wood nor can a Khattak become a man. A leopard cannot change its spots.
5.	Mará geda farsi wai	The full stomach speaks Persian. Good feeding makes a man arrogant.
6.	Gham khadi khôr aw wror le.	Sorrow and happiness are sister and brother, *i.e.*, go hand in hand.
7.	Chindakh pa luta wukhat na Kashmir ē wulido.	The frog mounted a clod and said he could see Kashmir. Said of a person of no account blowing his own trumpet.
8.	Da kali wûza da narkha ma wûza.	Forsake your village but not its customs.
9.	Da gôr gran dai da mari nakam dai.	Though a grave be a terrible thing the corpse has no alternative to it. What cannot be cured must be endured.
10.	Pa pradē las mar hum wajalai kha na dai.	Don't even kill a snake by the hand of another. See to every thing yourself.
11.	Suh war panah suh ghar panah.	Hidden by a door or by a mountain. A miss is as good as a mile.
12.	Chi pa kali ghalbala shi da dam aw da nai kha shi.	When there is an uproar in the village the musician and the barber only benefit. It is an ill-wind that blows no good.
13.	Chi jasus ē da kura wi maina bai tora wi.	A family, in which there is a spy, becomes scattered. United we stand, divided we fall.
14.	Nasib kata karai khar dai.	Destiny is like a saddled ass, *i.e.*, always at hand.
15.	Takdir pa tadbir pôre khandi.	The inevitable laughs at man's endeavour. Man proposes and God disposes.
16.	Da gôr shpa ná pa kôr kēgi.	If the night is to be spent in a grave, it won't be spent at home, *i. e.*, KISMAT.

Pashto.	*English.*
17. Da baran na takhteda da nawē lande shpa shwa.	In escaping from rain, the night was spent under a gutter. Out of the frying pan into the fire.
18. Chi khudai na ka banda ba tsuh ka.	If God does not permit what can a mortal do. Man proposes God disposes.
19. Hala ba zarēgam chi da kara wuzgarēgam.	I will be at your service when I am free from my work. Business first, pleasure afterwards.
20. Hindû da yar da para da ghwa ghwakhe khwarale dē.	For a friend's sake a Hindu has been known to eat the flesh of a cow, *i.e.*, true friendship demands perfect sacrifice.
21. Da kamakal dost na hokhyar dushman kha dai.	A wise foe is better than a stupid friend.
22. Piaz de wi kho pa niaz de wi.	Be it an onion but may it be with grace. A small favour graciously bestowed is all in all.
23. Sarai yau nûr, jama ē dwa nûra.	Man has good looks but clothes double them. Fine feathers make fine birds.
24. Kanrai da yatim pa sar prewûzi.	Calamities fall on the head of the orphan. It never rains but in pours.
25. Ganji la khudai nukûna war maka da sar shrokh ba wûbasi.	May God not give nails to a bald man as he would scratch his head to pieces.
26. Zar chi pak wi da ôre sah bak wi.	If gold is pure what fear has it from the fire. The innocent have nothing to fear.
27. Ka shpa tyarah dah manrē pa shumar dai.	Although the night is dark, the apples are numbered. One cannot argue against facts.
28. Landai halal nah wu khanak pa sar niwalai.	The ox has not been slaughtered and yet the owner is carrying the souptureen on his head. Catch your hare before you cook it. Or don't count your chickens before they are hatched.
29. Pa har cha khpal watan Kashmir dai.	For every one his own country is Kashmir. Home is home, be it never so homely.
30. Spē ghapi karwan teregi	The dogs bark but the caravan passes by.
31. Tah zama sharai ma shalawa zah ba sta shal nah shalawûm.	Don't tear my blanket and I won't tear your shawl. Those who live in glass houses should not throw stones.
32. Spai hum chi samali lakai shanrawi.	When a dog lies down he tucks his tail in. An exhortation to neatness.

Pashto.	*English.*
33. Assû wu dē swû. ..	O Assu, thou hast burnt us up! Assu—September 15th to October 15th, when one usually feels the end of the hot weather most.
34. Yau ē gaṭi sal ē saṭi ..	One earns it and hundreds eat it. One soweth another reapeth.
35. Spina warwûl kawi tora yarawûl kawi.	A white cloud brings rain and a black one anxiety.
36. Sah dē shi pa hagha sparlē chi nah dē ghwa sarai na skhi.	What is the good of the spring season in which neither your cows nor calves can graze. Originally said of a ruined or unlucky farmer to whom a good or a bad season could make no difference.
37. Gaḍē ka me sarawûla nah di khash kho me awredalai dai.	Though I have not tended sheep yet I have heard the patter of their feet. It is not necessary for a man to be a farmer to know something of agriculture.
38. Pa rando ke da yawe stargē khawand badshah wi.	A one-eyed man is a king among the blind.
39. Dwa gidarano yaw zmarai raparzawûlai dai.	Two jackals together have been known to knock over a tiger. The advantage of co-operation.
40. Obûh pa dang nah biyaligi.	Water cannot be separated by beating it with a stick. Blood is thicker than water.
41. Chi wû nah khûre da zan ghwakhe wû ba nah khûre da khakar ghwakhe.	You cannot eat game until you have eaten your flesh. No gains without pains.
42. Yawa há wá hagha hûm skha wá.	One egg and that is also addled.
43. Chi rekhtiya razi daroghô ba kali wran kari wi.	By the time that truth is established many villages will have been destroyed by falsehood. It is easy to be wise after the event.
44. Da daroghô mazē land wi.	The life (string) of a lie is short. A lie has no legs.
45. Faqir ta yau dar pôre sal warta lare.	If one door is closed to the beggar a hundred more are open to him. If at first you don't succeed try, try, again.
46. Miasht ē ta gôra kal pre nisa.	Look at the moon and judge the season of the year.
47. Pumbah kara pa Jeth chi sarai shi pake seth.	Sowing cotton in the month of Jeth (15th May to 16th June) makes a man wealthy.

	Pashto.	*English.*
48.	Che Akhtar tēr shi nakrize pa dewal utapa.	When the Id is over place henna aside. An opportunity missed never returns.
49.	Arzan be 'illata nah wi, gran be qimata nah wi.	A cheap article will not be without a flaw, an expensive one not without merit. Cheap and nasty.
50.	Yāu faqir da bal faqir badi shi.	One beggar hates another. Two of a trade never agree.
51.	Tēr pa hēr.	Let bygones be bygones.
52.	Ukh pa kasira dai chi kasira nah wi ukh ba sah kram.	The camel is for sale at one farthing; but as I do not possess a farthing what is the use of it to me. The penniless man is not affected by prices.
53.	Ghalbel kûze ta wai chi ta kē dwa suri di.	The sieve said to the water-pot, you have two holes. The pot calling the kettle black.
54.	Ghar pa ghar nah warzi, serai pa sarai pekhegi.	Friends may greet, but mountains never meet.
55.	Marai ghag nah kawi, ka ghag kawi kafan shlawi.	The dead person does not speak; were he to do so, he would break his shroud. Still water runs deep.
56.	Har watan har ē dastur.	Every country has its own customs. Every man his own way.
57.	Chi obô ta wai panri, sar landē kra da kanri.	He who calls water pani, place his head under a stone. This shows the dislike of the Pathans for all those who speak Hindustani regardless of creed or religion.
58.	Da tûre parhar raghigi da jabē parhar nah raghigi.	A sword cut will heal but not the blow from the tongue. The tongue is not steel, yet it cuts.
59.	Da yau lasa tap nah khiji.	You cannot clap with one hand alone. It takes two to make a quarrel.
60.	Mar aw ûdah yāu dai.	It is the same thing dead or asleep. Sleep is the twin brother of death.
61.	Da khpalē sharai sara khape ghazawa.	Stretch your feet according to your blanket. Cut your coat according to your cloth.
62.	Chi ōōga nah khûri, buin te nah zi.	If you do not eat garlic, your breath won't smell. There is no smoke without a fire.
63.	Da harē wûne ma khura da yau ba de gander shi.	Don't eat from every tree, one will affect you like oleander (poisonous herb). The cow that eats all grasses at last eats poison.
64.	Pah derô qasabanu kē ghwa murdara wi.	Between too many butchers the cow dies a natural death. Two many cooks spoil the broth.

	Pashto.	*English.*
65.	Zmaka hagha tawda wi chi ôr pre baligi.	Only that part of the ground is hot on which fire has been kindled.
66.	Chi sah kar ē hagha ba rebē.	As thou sowest, so shalt thou reap.
67.	Asil ta asharat kamasal ta lawár.	A nod for the wise and a rod for the fool.
68.	Ukh ta cha wayal chi lwára, kha dah ka jawûra, we chi tû l'anat pah dwarô.	Some said to the camel, " Is an ascent or descent the easier ? " He replied, " Confound them both." It is six to one and half a dozen to the other.
69.	Asûnu n'luna wakhal, chindakhô hum warta khpe wuniwalai.	When the horses are being shod, the frogs even held up their feet to them. The fable of the frog and the bull.
70.	Dwa ture pah yau teke kē nah zaegi.	Two swords cannot be kept in one sheath. Two kings in Brentford.
71.	Ghal ta wai chi kandar kawa da kôr khawand ta wai chi baidar shah.	He tells the thief to theive and the house-owner to watch. To hunt with the hounds and run with the hare.
72.	khpala jabah hum qala da hum bala da.	One's own tongue is both a strength and a misfortune.
73.	Da pekhe tekhta nishta.	From the inevitable there is no escape.
74.	Kuma wûna da chi bad nah da wahale.	What tree is there that the storm has not smitten. All have sinned.
75.	Chi nah zē pah sha ba de kram, chi nah khurē sah ba de kram.	If you won't move I can carry you on my back, but if you won't eat what can I do. You may take a horse to the water, but you cannot make him drink.
76.	Chi da gutē zai mûmi nuh suk pke mandi.	Once he gets room for his finger-nail he will thrust his fist in too. Give him an inch and he will take an ell.
77.	Ghal da khpal sori nah yarigi	A thief is afraid of his own shadow.
78.	" Kur-kur " dale kawe, aw agæ bal zai achawē.	You keep on " Cluck-clucking " here, but you lay eggs elsewhere.
79.	Sok chi ta ta wai chi ghwag de spi yôwure, nuh ta ba pah spi pa se manda wahe, ka pah khpal ghwag ba las gdē.	If a man tells you that a dog has carried off your ear, will you run after the dog or put your hand to your ear ? Spoken of a fool, who believes whatever is said without examination.
80.	Pinza wara gutē pah khûla ma manda.	Do not cram all five fingers into your mouth at once. Be content with your lot, or don't become greedy.

	Pashto.	*English.*
81.	Chi pah gura mrē pah zahro ē ma wajna.	If sugar will kill him, why give him poison. Why have recourse to harsh measures with those who yield to gentle persuasion.
82.	Kanrai ba post nah shi, dushman ba dōst nah shi.	A stone cannot become soft, nor can an enemy become a friend. Beware of a reconciled enemy.
83.	La yar sha la bezár sha.	Either be friendly or openly hostile. No half measures.
84.	Zán ta gôra bal pre nisa.	Look to yourself before checking another. Do as you would be done by.
85.	Da spagô da kabala kand ma ghurzawa.	Don't throw away your rags on account of a few lice. An advantage should not be foregone for slight inconvenience.
86.	Da yau as ghwagûna dē.	Ears of the same horse. A chip of the same block.
87.	Pa shahai ke mulai kharsawē.	You are selling radishes in Shahi. Coals to Newcastle.
88.	Chi zara shwe nuh pakiza shwē.	Now that you have become old you have become religious. Spoken of a hypocrite.
89.	Da lewuh laka-ē dah, nah prekhwai shi nah tingawalē shi.	It is like a wolf's tail which can neither be caught hold of nor let go. Between the devil and the deep sea.
90.	Da kali sara shan shara.	Behave according to the fashion of the village. Do in Rome what Romans do.
91.	Sar da prewatô dai	The head is worth cutting off. Success is short-lived.
92.	Dûnya hecha shal kare nah dah.	The world (stands at nineteen) no one has made it twenty. Man is never content however long he may live.
93.	Charga chi sumra ghatigi kûna ē tangigi.	The fatter a hen grows, the more costive she becomes. The richer the greater the miser.
94.	khidmat barbad gûnah lazim.	Good service is forgotten yet faults are remembered. To return evil for good.
95.	khrûh khkar gatal ghwaguna ē bailal.	The asses tried to obtain horns and lost their ears. Applied to those who not content with what they have, seek more and lose all.

Pashto.	*English.*
96. Ôrbashē ka da rûpa-i shal mana wi da khru khɔ lapa da.	Though barley be sold for twenty maunds to a rupee, there is only a handful for the ass. Used by a person who hears advantages described of which he cannot partake.
97. Da hajat pa wakht ke khar ta hum baba wai.	In time of need a man calls even an ass his father. The end justifies the means.
98. Da salo hāo nah yau nah kha dai.	One 'no' is better than a hundred 'yes'. One refusal averts a hundred evils.
99. Zharanda ka da plar da khu pa war da.	Even if the mill belongs to your father you must wait your turn. Said to one who tries to do anything out of turn.
100. Awwal dzan dē pasē jahan dē.	Self comes first, other people afterwards. Charity begins at home.

DA NAIM SHAH DA MARG CHARBAITA.	THE BALLAD OF THE DEATH OF NAIM SHAH.
1. Khalk pe rāghai nāgumāna dai pa ke isār shûh.	They came on him by surprise and surrounded him.
Naim Shah da toro ghruno bāz wûh. Dai kho pa zrah drāz wûh.	Naim Shah was the eagle of the wild hills. He was a stout hearted man.
Da dah da marg rāghalai āwāz wûh.	His death knell had sounded.
Ra nāgumāna da topoko dazahār shûh.	Suddenly the rifles rang out.
2. Daze pe wushwe da Tawāba. Dabāo ai ziāt wûh la Nāwaba.	This was his predestined fate. He was more formidable than a Nawab.
Starge ê raporta kare la khwāba.	Waking, he opened his eyes.
Da amzari pa dagha zale khatā guzar shûh.	But this time the tiger had missed his stroke.
3. Amzari wuwe pa dā shān. Chare ghobal wai pa maidān.	Thus spake the tiger, "Would that this struggle had happened in the plains.
Pa zrah me pāte shûh armān.	That is my one regret".
Kohi la botlule ajal. Na sok pakār shûh.	Death had led him to Kohi: who could aid him ?

	Pashto.	*English.*
4.	Ajal wai ma zah ta pa warānde. Da de angûr butē da lānde. Dushman pe rāghai lānde bānde. Kasān da khudaia na weregi. Tār patār shûh.	Death said, "Go no further. Here is the appointed place, under this vine." On all sides the enemy hemmed him in. They were men who feared not God himself. He was undone.
5.	Da azal khkli na noregi. Kasān da khudaia na weregi. Lanat hagho bānde waregi. Sāh ai badan ke cheh dākhil pe Thanedar shûh.	What fate has written cannot be altered; they were men who feared not God himself. May God's curse be on them. When the Thanedar came to him he was still breathing.
6.	Thanedar wuwe rāta waia, wale khobûna kre be zāya. Topoko wukhore la waraiah. Azhār ai warkuh thanedar la bia kalār shûh.	Then said the Thanedar, "Tell me the story. Why were you sleeping in such a place?" Were you shot at long range? He made his statement to the Thanedar and then passed away.
7.	Azhār ai warkuh barābar. Koti la ái warai da Pekhawar. Dā tol alam shüh pre khabar. Makh da Naim Shah gori rā tol pre khālk da khahr shûh.	He made his statement with precision. They took him to the thana in Peshawar. Everybody heard the news. All the people of the city came to see the face of Naim Shah.
8.	Koti ke wushûh mulāqāt. Bahādara kor de shûh mirāt. Paida ba nashi Naim Shah ghunde jalāt. Da dûh pa marg bānde khapah Angrez sarkār shûh.	He was laid out in the Thana. Oh warrior, you have left no heir! Never again shall we see such a fighter as Naim Shah! At his death even the English Government were grieved.
9.	Mor ai rāwuwata la kora. Angrez ta wudredah sar tora. Ghamûno zah krûm taka tora. Wai Yasin derai da khāwro pre anbār shûh.	His mother left her house. She stood bare-headed before the Englishman, saying. "I am haggard with grief." While Yasin said "They have heaped earth on his dead body."

Pashto.	*English.*
CHARBAITA DA MULTAN.	THE BALLAD OF MULTAN.
Chorus—	*Chorus—*
Takdir ta nishta band, ka harso e kro hunar.	Fate is inexorable, do what one may.
Multan pa taga-i ger shûh	Multan was treacherously surrounded.
Toti da sar dare.	He was the flower of the Khyber.
Bya ba sok kawi dāre.	Now who will raid the plains.
1. Multan da zakakhelo, rāghai pa Adam Khelo.	Multan was a Zakkakhel. He came down through the Adam Khel.
Shûh khkata pa zākhelo.	At Zakhel he entered the plains.
Pa khwar da surizo ke, pa yo ghār shwulo sargand.	He was seen in a cave in the nalah at Surizai.
Takdir ta nishta band.	Fate is inexorable.
2. Sargand shûh pa yo ghār ke	He was seen in a cave :
pa de ke tûh itbar ke.	Take note of what I say !
Jāsusa-i ta doda-i pa bāna lārulo sahar.	In the morning, in the pretence of getting food, the spy went about his business.
Ka harse e kuh hunar.	Though he took every precaution.
3. Doda-i pa bāna lārulo khabar e tanādār	Pretending to fetch food he informed the Thanedar.
shûh din pa dunya khwār.	Thus he lost his honour in this world and the next.
Rapat pa tār ke rāghai, zalzal bya rāghai ander shûh.	The report was sent by telegram. Excitement and commotion spread abroad.
Multan pa taga-i ger shuh.	Multan was treacherously surrounded.
4. Zalzal shû ferangyān, we rāghulai dai Multan	The English were stirred to action. The news of Multan's coming was on every-one's lips.
Fauzuna shwul rawān	The troops marched out.
Dasti pûse rawāna risala shore shore	Parties of cavalry set out in search of him in open order.
Bya ba sok kawi dāre.	Now who will raid the plains ?
Chorus—Takdir ta nishta band, etc.	*Chorus*— Fate is inexorable, etc.
5. Shore shore shû wāra, dui tlul pa bira bara	In open order they hurried on.
Dera da khwār pa ghara	On the side of the ravine they took up a position.
Pa mulk da kechorai ke, shû khwāruh pa yo kand	They took up a position in a ravine in the Kechorai tract.
Takdir ta nishta band	Fate is inexorable.

Pashto.	*English.*
6. Khwāruh waruh Sikkan shû, gora o Purbiān shû	Sikhs, British troops and Rajputs, they spread out all round.
Hindu ka Mussalmān shû	There too were Hindus and Mussalmans.
Tol shû pa latawalo, da	All of them were searching for him.
jāsus pa khûza khar	God's curse on that swine of a spy.
Ka harso e kro hunar.	Whatever could he do.
7. Jāsus e ustakār wûh, warkurai e loi itbār wûh	The spy was his dependent, he had his complete confidence :
Pa mrasta da sarkār wûh	But he was in the Government's pay.
Beghama nāst zwanān wû.	The men were unsuspiciously resting.
Yo sāat ke te chaper shû	Suddenly they were surrounded.
Multan pa taga-i ger shû	Multan was treacherously surrounded.
8. Beghama dolas tana, mā e kha wukra pukhtûna	Care free the twelve men (I have found out all about it).
Rāghuli da watana.	Came down from their own country.
Sailāb dāse lāhû krû, nīz wrēē da Bāre.	The flood swept them away, like foam on the Bara river.
Bya ba sok kawi dāre.	Now who will raid the plains.
Chorus—	*Chorus—*
Takdir ta nishta band, etc.	Fate is inexorable, etc.
9. Multan karai kasam wûh,	Multan had sworn to die fighting.
Angrez sara loi gham wûh	The English were deeply perplexed.
Sakht pekh warta muham wûh	They were faced with a difficult task.
Chaper shû shaghalyan, da amzari Multan gulkand	The jackals have surrounded thee O lion hearted Multan.
Takdir ta nishta band.	Fate is inexorable.
10. Chapera dazahār wûh, da golo pe tûnrahār wûh	The rifles spoke on every hand ; the bullets whistled round him ;
Da topuko adndokār wûh	The guns thundered.
Awwal e kaptān da risāle krulo kaskar	First they slew a captain of the risala.
Ka harse e kro hunar.	What could he do.
11. Kaptān pûse sardār, dakhil e kro pa nār	After the captain they brought an Indian officer to his bier.
Zûka akhta haghui pa zān shû	Now they began to look to their safety.
Gad zuka pa sûrān shû	Orders were shouted on all sides.
Hai! Multan pa taga-i ger shûh.	Alas! Multan was treacherously surrounded.

Pashto.	*English.*
12. Multan pe wukro war Spāyān shû tār pa tār Multan wukrulo jang salor gente, dagha ghāre Bya ba sok kawi dare.	Multan made a sally. He scattered the soldiers before him. For four hours he fought on the far bank of the ravine. Now who will raid the plains!
Chorus—Takdir ta nishta band, etc.	*Chorus*— Fate is inexorable, etc.
13. Multan wukrulo jang, bya shûh pa wìno rang Har yo tre na pa sang Sarī chi warsara wû, hagha warā wû bekhwand Takdir ta nishta band.	Multan fought on. He was stained with blood. All his men deserted him— The men who were with him were all useless. Fate is inexorable.
14. Yo hamrāh warsara zwan wûh, izzat ke palawān wûh Khāista da gul pa shān wûh Hagha warsara zān mur kro, sha ramat e pa padar ka harso e kro hunar.	One remained with him, a stout hearted man. He was a man of noble stature. He stayed with him till he died : may his father's name be blessed ! He did what he could.
15. Zharā ka Zakkakhel, rahmat da dui pa khel ! Chi gharirati Multan nûh mûr shûh, akhir pa khāwro khûr shû Paida ba dase bya nûh Shi badûr, war e ter shûh. Multan pa taga-i ger shûh.	The Zakkakhel are mourning. May his tribe be ever blessed ! The noble Multan is dead : at the last he was smeared with dust. Never again will such a warrior be born. The sands have run out. Multan was treacherously surrounded.
16. Da Abdul Majid hum dā saudawa, hum daghā e mudhawa Jāsûs pûse duā wa Maula de jāsûs kānde da Angrez pa gharghare Bya ba sok kawi dare.	Abdul Majid had but one wish, only one thought was in his mind. He constantly prayed for the spy, "Oh God, may that spy swing on an English gallows!" Now who will raid the plains !
Chorus— Takdir ta nishta band, etc.	*Chorus*— Fate is inexorable, etc.

RIDDLES.

Q. 1. Pa banda ke kum hadukai kûshûr dai.
Which is the youngest bone in a man's body ?

A. 1. A tooth (ghakh). Because when a man is born all his bones are formed, but his teeth are cut later.

Q. 2. Nor da large, sha ē da sarmune, khuluh ē da ospune, khurak e khata dai. Da suh de ?
My back is leather, my mouth steel, the rest of me is wood and I feed on mud.

A. 2. A bow and arrow (ghashai linda). The bow is made of wood, the arc is covered with leather and the arrow head is of steel. A recess in a wall is filled with mud and used as a target in which the arrow lodges when it is fired.

Q. 3. Partug ke de sûh rawure de ?
What do you carry in your trousers ?

A. 3. Pyjama string (partugakh).

Q. 4. Khurak e zozān, gata ē mohran.
I feed on prickly bushes and yield golden profits.

A. 4. A camel (ukh). He eats prickly plants and is very profitable for his owner.

Q. 5. Yau putai chet aw tol kor pre manjet.
A piece of cloth and the whole house is illuminated.

A. 5. An oil lamp—diwa.

Q. 6. Puta puta zē luka da kab, karuna de da rab.
I go secretly like a fish. Such are the ways of God.

A. 6. A plough share (Saspar). Because the plough share moves unseen through the soil as fish through the water.

Q. 7. Chi raze no sok e nuh wene, aw chi ze alam pre khabar she.
When I am coming no man sees me, but when I go by all the world knows it.

A. 7. The wind (bād).

Q. 8. Chi tola wraz wugurze da ywe paise zai wunese.
I wander about all day but take up no more room than a pice.

A. 8. A staff (hamsa).

Q. 9. Chi warukai we spengerai we, chi zor shi torgurai shi.
When I am young my beard is grey but when I grow older my beard grows black.

A. 9. An ear of maize. Because as it ripens the hairs on it become darker.

Q. 10. Tûk spen gumbat dai, war ē nishta.
A snow white dome with no door.

A. 10. An egg (ha).

Q. 11. Da rund sturge dē, da gud khpa dah, da be wasle wasla dah.
I am the blind man's eye, the lame man's foot and a weapon for the unarmed.

A. 11. A staff (hamsa).

Q. 12. Salor ē khpe, salor andama, aw nore tolē kulme.
I have four feet and four limbs and all the rest of me is entrails.

A. 12. A charpoy (kat).

APPENDIX No. II.

LIST OF REFERENCE-BOOKS IN THE LOCAL MUSEUM CONCERNING THE PESHAWAR DISTRICT.

History and Travels.

Serial No.	Author or Editor.	Title of the book with remarks.
1	Abul Fazal ..	The Akbar Namah—Translated from Persian into English by H. Beveridge. Volume I, and II; Fasciculus I.
2	Abul Fazal ..	The Alamgir Namah—Translated from Persian into English by Mohd. Kazim *ibn* Mohd. Amir Munshi.
3	Alberuni ..	India—An account of the religion, philosophy, literature, geography, chronology, astromony, customs, laws and astrology of India about A. D. 1030. Volume I and II.
4	Barr, William ..	Journal of a march from Delhi to Peshawar and from thence to Kabul with the Mission of Lieut.-Colonel Sir C. M. Wade; including travels in the Punjab, a visit to the city of Lahore and a narrative of operations in the Khyber Pass undertaken in 1839.
5	Burgess, James ..	The Chronology of Modern India, 1494—1894. A hand-book to the students of Indian History.
6	Burness, Alexander ..	Cabool: Being a Personal Narrative of a journey to and residence in that City in the years 1836—38.
7	Dodwell, H. H. ..	The Cambridge History of India, 1497—1858, 1858—1918—Volumes IV, V and VI, based on Authoritative Documents and original texts.
8	Douie, James ..	The Punjab, North-West Frontier Province and Kashmir—Personal Account of the physiography, the flora and fauna, the people and the administration of the North-West of India.
9	Edwardes, H. B. ..	A year on the Punjab Frontier 1848-49. Being a Personal Narrative of the most important events of the victories over the Sikhs and the Afghans of the North-West Frontier Province without shot or shell, Volume I and II.

LIST OF REFERENCE-BOOKS—*contd.*

Serial No.	Author or Editor.	Title of the book with remarks.
10	Elsmie, G. R. ..	Thirty-Five Years in the Punjab, 1858—1893. An autobiographical account of the journeys throughout India from letters and diaries with special reference to N.-W. F. P.
11	Fa-hsien ..	A record of the Buddhistic Kingdom. Being an account of his travels in India and Ceylon in search of the Buddhist books of discipline. Translated from Chinese into English by H. A. Giles and also by James Legge, 2 copies.
12	Foucher, A. M. ..	Notes on the Ancient Geography of Gandhara. Based on the Buddhist Records of the Western World. Translated by H. Hargreaves, Superintendent of Archæology Frontier Circle.
13	Haig, William ..	The Cambridge History of India—Volume III. The Turks and the Afghans from 1200—1526, *i.e.*, from the time of the earliest Muslims to the overthrow of the Lodi Dynasty and the establishment of the Moghals.
14	Hiuan Tsang ..	Buddhist Records of the Western World—an account of the pilgrimage in India. Translated from Chinese into English by Samuel Beal.
15	Irvone, William ..	A pepys of Moghul India 1653—1708, being translated from the M. M. of Niccolao Manucci, a citizen of Venice, in the service of Dara Shakoh, son of Emperor Shahjahan.
16	I-Tsiang ..	A record of the Buddhist religion as practised in India and Malay Archipelago. Translated by James Takakusu from Chinese.
17	Lamb, Harold ..	Genghis Khan—Emperor of all men. Translated from the Journal of the North China Branch of the Royal Asiatic Society. Volume LVI, reproduced from a painting in the possession of Ka-la-ch'in, a descendant of Genghis Khan.

LIST OF REFERENCE-BOOKS—*contd.*

Serial No.	Author or Editor.	Title of the book with remarks.
18	Lane-poole, S. ..	Mediaeval India—under the Mohammadan Rule 712—1764, when the immemorial systems, rule and customs of Ancient India were invaded, subdued and modified by a succession of foreign conquerors, imposing a new rule and introducing an exotic creed, strange languages and a foreign art.
19	Lane-poole, S. ..	The History of the Moghul Emperors of Hindustan illustrated by their coins and epigraphic materials.
20	Naemat Ullah ..	The History of the Afghan, translated from Persian into English by Benhard.
21	Osborne, W. G. ..	The Court and Camp of Ranjeet Singh being a brief extract from a hasty journal, written to beguile the tedium of a camp life with Ranjeet Singh with an excitement on the North-West Frontier Province.
22	Pennell, T. L. ..	Among the wild tribes of the Afghan Frontier : personal record of sixteen years' close intercourse with the natives of the Indian Marches.
23	Rama Chandra ..	India and Adjacent countries No. 38—Kabul, based on archæological researches.
24	Rapson, E. J. ..	The Cambridge History of India, Volume I, from the earliest period down to the Muslim invasion of India.
25	Rattray, James ..	The Costumes and Scenery of Afghanistan including the North-West Frontier Province and its civilization.
26	Rawlinson, H. G. ..	Bactria—the History of a Forgotten Empire including this part of the country, founded on an essay which obtained the Hare University Prize, Cambridge 1909.
27	Sale, Lady ..	A Journal of the Disasters in Afghanistan 1841-42, being a diary of the calamities that befell the English on the eve of the Afghan Wars.

LIST OF REFERENCE-BOOKS—*concld.*

Serial No.	Author or Editor.	Title of the book with remarks.
28	Shah Nawaz Khan ..	The History of the Afghans, translated from Persian into English by Bernhard, Parts I and II.
29	Smith, V. A. ..	Asoka, the Buddhist Emperor of India, who sent his missionary the Apostle Madhyantika to convert the people of the Peshawar Valley to Buddhism.
30	Smith, V. A. ..	The Early History of India from 600 B. C. to the Mohammadan Conquest of India.
31	Smith, V. A. ..	Akbar the Great Moghul, 1542—1605, being a detail account of the Administration of his realm.
32	Spooner, D. B. ..	Handbook to the Sculptures in the Peshawar Museum. Edited by H. Hargreaves.
33	Steele-Roberts ..	The Story of Alexander the Great, mostly based on traditions and popular legends.
34	Stein, Aurel ..	On Alexander's Track to the Indus, being personal narrative of explorations on the North-West Frontier of India and location of Aornos.
35	Stein, Aurel ..	Memoirs of the Archæological Survey of India No. 42, being an account of the tour in Swat and its adjacent territory.
36	Trevelyan, L. R. ..	A year in Peshawar and a Lady's Ride into the Khyber Pass: A narrative of the life led by officers and their families in a station like Peshawar.
37	Vincent, Eyre ..	The Military Operations at Kabul which ended with the retreat and destruction of the British Army with a Journal of the imprisonment in Afghanistan.
38	Warberton, Robberts ..	Eighteen Years in the Khyber—from 1879—98, being a modest story of his exile and of duty done under many difficulties and often under many depressing influences.

THE ANNUAL SURVEY REPORTS OF THE ARCHAEOLOGICAL DEPARTMENT, FRONTIER CIRCLE, FROM 1904—1921.

Serial No.	Author or Editor.	Title of the book or report.
1	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1902-03. Excavations at Charsadda, pages 141—182.
2	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1903-04. Excavated inscribed Gandhara Sculpture, pages 244-260 and Kharoshti records on Earthen Jars from Charsadda, pages 289—291.
3	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1906-07. Excavations at Sahri-Bahlol, pages 102—118.
4	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1907-08. Excavations and Conservation at Takhti-Bahi.
5	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1908-09. Conservation at Takht-i-Bahi. Excavations at Shahji-ki-Dehri. An inscribed sculpture in the Peshawar Museum and a Persian Inscription in Peshawar City, pages 3, 38—59, 130, 131 and 203—206, respectively.
6	Vogel, J. Ph. ..	Archæological Survey of India, Annual Report for 1909-10. Excavations at Sahri-Bahlol, pages 46—62.
7	Vogel, J. Ph. ..	Archæological Survey of India, Annual Report for 1910-11. Excavations at Shahji-ki-Dehri and Takht-i-Bahi, pages 25—33 and 33—39 respectively.
8	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1911-12. Excavations at Sahri-Bahlol, pages 95—119.
9	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1913-14. Excavated Trimurti image in the Peshawar Museum, pages 276—280.
10	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1915-16. Shpola Stupa pages 112—116.
11	Spooner, D. B. ..	Archæological Survey of India, Annual Report for 1921-22. Excavations and Explorations at Jamal Garhi, Asota and Shahbaz Garhi, pages 54, 65 and 66.

THE ANNUAL SURVEY REPORTS, ETC.—*concld.*

Serial No.	Author or Editor.	Title of the book or report.
12	Spooner, D. B. ..	Archæological Survey of India, Annual Report for 1922-23. Conservation at Shahbaz Garhi, Takht-i-Bahi, Kashmir Smas and Jamal Garhi, pages 16—22.
13	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1923-24. Conservation at Kashmir Smas and Jamal Garhi, pages 61—71.
14	Blakiston, J. F. ..	Archæological Survey of India, Annual Report for 1924-25. Conservation at Takht-i-Bahi and Jamal Garhi, page 16. Exploration and Research about the Pre-historic Civilisation of the Indus, pages 60—62.
15	Blakistan, J. F. ..	Archæological Survey of India, Annual Report for 1926-27. Two unpublished Gandhara reliefs, pages 232—33.
16	Marshall, J. H. ..	Archæological Survey of India, Annual Report for 1927-28. Description of Rang Mahal at Walai, pages 92—103.

APPENDIX No. III (a).

LIST OF LOCALITIES IN THE PESHAWAR DISTRICT WHERE ANCIENT COINS HAVE BEEN DISCOVERED. ARRANGED IN CHRONOLOGICAL ORDER.

Serial No.	Metal.	King.	Dynasty.	Approximate Date.	Tahsil.	Locality.
1	Silver and copper.	Panch mark		600 B. C.	Charsadda, Peshawar.	Charsadda, Utmanzai, Peshawar City, Govt. House, Peshawar.
2	Copper	Antialkidos	Indo-Greek	145 B. C.	Charsadda	Charsadda.
3	Silver	Apollodotus	,,	156-140 B. C.	,,	Mir Ziarat mound.
	Copper	Apollodotus	,,	,,	Mardan	Sahri-Bahlol, Tahht-i-Bahi.
4	,,	Menander	,,	160-140 B. C.	Charsadda	Mir Ziarat, Rajjar.
5	,,	Hermaius	,,	20-45 A. D	,,	Mir Ziarat.
6	Silver	Maues	Indo-Parthian	120-90 B. C.	,,	Utmanzai.
7	Copper	Vonones	,,	105 B. C.	Mardan	Shahbaz Garhi.
8	,,	Azes	,,	90-40 B. C.	Charsadda	Mir Ziarat, Gaz Dheri, Charsadda and Sheikhan Dheri.
					Mardan	Tordher, Palo Dheri. Shahbaz Garhi.
9	,,	Gondopheres	,,	20-60 A. D.	,,	Shaabaz Garhi.
					Charsadda	Utmanzai and Mir Ziarat.
10	,,	Soter Megas	,,	100 A. D.	,,	Utmanzai, Mir Ziarat, Ghaz Dheri and Sheikhan Dheri.
					Mardan.	Babuzai.
					Swabi.	Amankot.
11	Copper	Kadphises I	Kushan	45-85 A. D.	Mardan	Sahri Bahlol.
					Charsadda	Bala Hisar.
12	Gold and Copper.	,, II	,,	85-120 A. D.	Charsadda	Rajjar, Charsadda. Mir Ziarat, Bala Hisar, Kacak Dheri.
					Peshawar	Shahji-ki-Dheri.
					Mardan	Sahri-Bahlol.
					Swabi	Amankot.
13	,,	Kanishka	,,	120-150 A. D.	Mardan	Tordher, Sahri Bahlol, Sawal-Dher, Palo Dheri, Jamal-Garhi.
					Charsadda	Sarko-Dheri, Bala Hisar.
					Swabi	Amankot, Turlandi.
					Peshawar	Shahji-ki- Dheri.
14	,,	Huvishka	,,	150-180 A. D.	Mardan	Tordher, Sahri-Bahlol, Mardan, Sawal-Dher, Jamal-Garhi.
					Charsadda	Bala Hisar, Utmanzai.
					Peshawar	Shahji-ki Dheri.
15	Copper	Vasudeva	,,	185-220 A. D.	,,	,, ,,
					Mardan	Sahri-Bahlol, Palo-Dheri, Mardan, Jamal-Garhi.
					Charsadda	Spera-Dheri, Ghaz-Dheri, Utmanzai, Skaro-Dheri.

LIST OF LOCALITIES IN THE PESHAWAR DISTRICT WHERE ANCIENT COINS HAVE BEEN FOUND—(*concluded*).

Serial No.	Metal.	King.	Dynasty.	Approximate Date.	Tahsil.	Locality.
16	Gold ..	Vasudeva la-ter	Kushan	200 A. D. ..	Mardan ..	Mardan.
17	Gold and Copper.	Kanishko later	,,	3rd century A. D. ..	,,	Tordher, Sahri-Bahlol.
18	Gold ..	Bhadra ..	,,	Between 3rd and 4th century A. D.	Charsadda ..	Mir Ziarat, Utmanzai.
19	,,	Sita ..	,,	,, ..	Mardan .. ,, Peshawar ..	Mangao. ,, Peshawar City.
20	Silver ..	Varahram V or Bahram-gor.	Sassanian ..	417-438 A. D...	Mardan ..	Sahri-Bahlol.
21	Copper ..	Spalapati Deva	Hindu Kings of Ohind.	Late in 9th century A. D. ..	,, ..	,,
22	Silver and Copper.	Samanta-Deva	,, ..	Early 10th century A. D. ..	,, ..	Sahri-Bahlol, Mardan.
23	Gold ..	Mustarshid..	Caliph of Baghdad.	1118 A. D. ..	Peshawar .. Charsadda ..	Shahji-ki-Dheri. Rajjar.
24	Copper ..	Arsalan ..	Ghaznavids	1115 A. D. ..	,,	Charsadda.
25	,, ..	Bahram Shah	,,	1118 A. D. ..	Charsadda ..	,,
26	,, ..	Khusru Malik	,,	1160 A. D. ..	,, ..	Utmanzai, Kacak-Dheri.
27	Copper ..	Muhammad-bin-Sam.	Ghuri ..	1193-1205 A. D.	Mardan .. ,, ..	Sahri-Bahlol. ,,
28	Billon and Copper.	Tajuddin Yal-duz.	Slave Sultan of Delhi.	..	Mardan .. Charsadda ..	Sahri-Bahlol. Shahr-i-Napursan.
29	Copper ..	Shamsuddin Altamash.	,,	1210-1235 A. D.	,, ..	Charsadda, Shahr-i-Napursan.
30	,,	Jalaluddin Firoz	,,	1290-1295 A. D.	Mardan ..	Mardan.
31	,,	Alauddin Shah III.	,,	1295-1315 A. D.	,,	,,
32	,,	Feroz Shah Toghlaq.	,,	1351-1388 A. D.	,,	,,
33	,,	Akbar ..	Moghal ..	1556-1605 A. D.	,,	Mardan, Sahri-Bahlol, Palo-Dheri.
34	Silver ..	Aurangzeb ..	,,	1658-1707 A. D.	Charsadda ..	Spena-Dheri.
35	,,	Shah Alam I.	,,	1707-1712 A. D.	Mardan ..	Gariala.
36	,,	Jahandar Shah	,,	1712 A. D. ..	,, .. ,,	,, ,,
37	,,	Farrukh Siyar	,,	1713-1719 A. D.	,,	,,
38	,,	Mohammad Shah.	,,	1719-1748 A. D.	,,	,,
39	,,	Taimur Shah	Durrani ..	1773-1793 A. D.	Swabi ..	Morghuz.
40	,,	Mohammud Shah.	,,	1801-1809 A. D.	,,	,,
41	,,	Shah Shuja	,,	1801, 1803, 1839 A. D.	,,	,,
42	,,	Ayyub Shah	,,	1817 A. D. ..	,,	,,



Budhisattva Siddhartha.

APPENDIX No. III (b).

The Kanishka relic casket, excavated by the Late Dr. Spooner from Shahji-ki-Dheri in April 1909, is a round metal vessel, five inches in diameter and four inches in height. The centre of the lid supports three metal figures arranged in a semi circle : a seated figure of the Buddha in the centre, Indra the god of heaven to his right, and Brahma the creator to his left, both of whom are standing in a state of adoration. The Kanishka Relic Casket.

Within the metal casket was a six-sided crystal bottle measuring 2½″ ×1½″ which was sealed with the clay seal of King Kanishka. The impression of the seal is that of a standing elephant. Within the crystal bottle was a small gold casket, in which three tiny burnt bones were deposited. The fragments of these bones were undoubtedly the original holy relics of the Buddha. Hiuan Tsang records that these relics of the Gautma Buddha were burried in the loftiest stupa near Peshawar by King Kanishka.

As mentioned elsewhere the crystal bottle, the small gold casket and the contents of it were presented by the Government of India to the Buddhist community of Burma, who re-enshrined them at Mandalay, where a splendid pagoda was erected over the sacred relics. The original casket has been kept in the local museum : and a replica of it is exhibited in the centre of the hall.

The casket is naturally of exceptional interest. It is composed of an alloy in which copper predominates, but it seems that it must originally have been gilded. Besides the figures the only decoration on the upper surface of it are the incised petals of a full blown lotus flower, while the circular rim of the lid depicts a band of geese with wreaths in their bills. The decoration of the cylindrical portion of the casket is in the form of a series of seated Buddha figures with adoring worshipers on either side facing inwards towards the Buddha. These figures are supported as it were by a long undulating garland which is held up on the shoulders of little figures. The device which extends right round the casket also depicts in a larger group of figures, King Kanishka himself standing with an attendant on either side. These two attendants have haloes in the shape of a radiating sun and of a crescent respectively, and undoubtedly depict the sun and moon gods, which occur with similar distinctions on gold coins of King Kanishka ; they are inscribed MIIRO, MIARO, MAO, etc. ; each of the two figures also hold a wreath in the right hand and a sceptre in the left hand and also resemble the coins of Kanishka, where the sun god is shown in the act of crowning the King with a wreath ; a well-known conception of Greek and Persian art.

All the figures are in very high relief, and the design, as a whole, is particularly pleasing. In point of execution, however, the casket shows manifest proof of artistic decadence and thus confirms with certainty the theory that the Buddhist art of Gandhara was beginning to decline at the time of King Kanishka.

Still more interesting is the Kharoshti inscription on the casket which is punched into the metal in a series of faint dots, like the writing on the famous Taxila copper plate. The script of the inscription is in the form of Aramaic characters introduced into this region by Darius, the great son of

The Kanishka Relic Casket.

Hystaspes, about 500 B. C. The translation of the inscription, except its second line which is illigible, runs as follow :

"FOR THE ACCEPTANCE (or, as the property) OF THE DOCTORS OF THE SCHOOL OF SARVASTIVADINS.

MAY THIS PIOUS GIFT REDOUND TO THE WELFARE AND HAPPINESS OF ALL CREATURES.

THE SLAVE AGISALAOS THE SUPERINTENDENT OF WORKS AT THE VIHARA OF KANISHKA IN THE MONASTERY OF MAHASENA."

APPENDIX No. III (c).

THE ASOKA INSCRIPTIONS AT SHAHBAZ GARHI.

BY H. HARGREAVES.

This inscription is one of the Fourteen Rock Edicts of Asoka and was probably published in 258-7 B. C. in the 14th regnal year of that monarch. These Fourteen Rock Edicts, more or less complete, occur at seven widely separated sites, namely :—

1. Shahbaz Garhi, Peshawar District, N.-W. F. P.
2. Mansehra, Hazara District, N.-W. F. P.
3. Kalsi, Dehra Dun District, U. P.
4. Sopara, Thana District, Bombay.
5. Girnar, Junagarh State, Kathiawar.
6. Dhauli, Puri District, Orissa.
7. Jaugada, Ganjam District, Madras.

Four of these inscriptions are situated on the extreme eastern and western borders of India thus showing the wide extent of Asoka's rule as well as the care taken by him in the promulgation of what he considered as " The Law of Duty, " *i.e.*, *dharma*. Where not placed near large cities or holy sites these edicts appear to have been engraved near roads leading to places of pilgrimage.

Asoka, the author of these edicts, was king of Magadha (Behar) and the grandson of that Chandragupta Maurya at whose court Megasthenes was ambassador. He ascended the throne in 274 B.C., was crowned four years later in 270 B.C., and died c.237-6 B. C. In his ninth regnal year affected by the misery caused by his successful invasion and conquest of Kalinga he became a Buddhist and from that time to the day of his death laboured continuously to spread the Sacred Law. He made Buddhism the state religion and missionaries were despatched by him to various countries, a detailed list of which is given in Rock Edict Thirteen.

The existence of the inscription at Shahbaz Garhi was first brought to notice in 1836 by M. Court of Maharaja Ranjit Singh's service, and in 1838 Mr. Masson obtained the first more or less complete copy of the inscription on the larger rock. Edicts I—XI face the hill, XIII and XIV face the plain and the XIIth Edict is inscribed on the smaller rock, discovered by Captain (afterwards Sir Harold) Deane when Assistant Commissioner, Mardan.

The character of this inscription is derived from the Aramaic script which, was introduced into the regions of the North-West Frontier of India after the conquest of India (the country of the Indus) by Darius, King of Persia, c. 518 B. C., and is called by scholars at the present time Kharoshthi. It is read rom right to left.

The language in which all the Asoka inscriptions are composed is one or other form of Prakrit, that is to say a vernacular nearly allied to the recognized literary languages, Sanskrit, Pali and the Prakrit of books, but not identical with any one of them. Many words not known to occur elsewhere are met

with in these inscriptions, a fact which considerably increases the difficulties of interpretation, and the Shahbazg Garhi version exhibits many local peculiarities.

Though the fourteen edicts enunciate the leading principles of Buddhism, it is worthy of notice that there is no mention of the Buddha nor of his teaching as such. No less striking is the absence of the name of the monarch himself, for the name Asoka occurs on not a single one of the monuments mentioned above. Despite the fact, however, that these documents are anonymous the evidence in favour of their authorship by Asoka is conclusive, and that monarch's name occurs in the recently discovered rock edict at Maski in the Nizam's Dominions.

The following is a brief summary of the edicts. The first prohibits the slaughter and sacrifice of animals. The second provides a system of medical aid for both men and animals and records the sowing of herbs, the digging of wells and the planting of trees. The third enjoins upon his officials a quinquennial circuit for the promulgation of the great moral maxims of the Buddhist creed, *viz.*, Honouring of parents, liberality, tolerance, and kindness to animals. The fourth pictures the regeneration of the country under Asoka's ordinances. The fifth records the appointment of Censors of the Sacred Law. The sixth regulates the manner in which all matters relating to the welfare of his people are to be brought to the king's notice for the prompt despatch of business. The earnest desire of the king that no restriction should be placed upon the residence of adherents of any sect or denomination is expressed in the seventh. The eighth contrasts the hunting expeditions and similar amusements formerly patronized by the king with the more harmless and pious occupations since adopted by him, namely tours marked by the visiting of holy people, almsgiving, preaching and the discussion of the Sacred Law. The ninth deals with auspicious rites and ceremonies and in the tenth the king deprecates the glory of renown save such as comes from the promulgation of the *dharma*. The eleventh upholds the spreading of this law as the true form of almsgiving, and the twelfth, here on a separate rock, enjoins tolerance in matters of religion. A special interest attaches to the thirteenth edict as it contains the names of the five contemporary Yona (Greek) kings, who from other records have been identified as Antiochus. Theus II, king of Syria, d. 247 B. C., Ptolemy Philadelphus, king of Egypt. d.247 B. C., Magas, king of Cyrene, d. 258 B. C., Antigonus Gonatas, king of Macedonia, d. 239 B. C., and Alexander, king of Epirus, who died betweenn 262 and 258 B. C. The fourteenth edict is a summary or epilogue of the foregoing and would seem to show that the whole inscription was engraved from an authentic copy issued under the royal command.

THE SHAHBAZ GARHI ROCK EDICTS.

Translation.

(*a*) This rescript on morality has been caused to be written by KING DEVANAMPRIYA. First Edict.

(*b*) Here no living being must be killed and sacrificed.

(*c*) And also no festival meetings must be held.

(*d*) For KING DEVANAMPRIYA PRIYADARSIN sees much evil in festival meetings.

(*e*) But there are also some festival meetings which are considered meritorious by KING DEVANAMPRIYA PRIYADARSIN.

(*f*) Formerly in the kitchen of KING DEVANAMPRIYA PRIYADARSIN many animals (hundred thousands) were killed daily for the sake of curry.

(*g*) But now, when this rescript on morality is written, then only three animals are being killed (daily) (*viz.*) two—2—peacocks (and) 1 deer, (but) even this deer not regularly.

(*h*) Even these three animals shall not be killed in future.

(*a*) Everywhere in the dominions of DEVANAMPRIYA PRIYADARSIN and (of those) who (are his) borderers, such as the CHODAS, the PANDYAS, the SATIYAPUTRA, the KERAAPUTRA, TAMRAPARNI, the YONA KING named ANTIYOKA, and the other kings who are the neighbours of this ANTIYOKA—everywhere two—2—(kinds of) medical treatment were established by KING DEVANAMPRIYA, (*viz.*) medical treatment for men and medical treatment for cattle. Second Edict.

(*b*) Wherever there were no herbs beneficial to men and cattle, everywhere they were caused to be imported and planted.

(*c*) And wells were caused to be dug for the use of cattle and men.

(*a*) KING DEVANAMPRIYA speaks (thus). Third Edict.

(*b*) (When I had been) ANOINTED TWELVE YEARS, the following was ordered (by me).

(*c*) Everywhere in my dominions the YUKTAS, the RAJUKA, (and) the PRADESIKA shall set out on complete tour (throughout their charges) every five—5—years for this very purpose (*viz.*) for the following instruction in morality as well as for other business.

(*d*) 'Meritorious is obedience to mother and father. (Liberality) to friends, acquaintances, and relatives, to Brahmans and Sarmanas (is meritorious). Abstention from killing animals is meritorious. Moderation in expenditure (and) moderation in possessions are meritorious.'

(*e*) The councils (of Mahamatras) also shall order the YUKTAS to register (these rules) both with (the addition of) reasons and according to the letter.

Fourth Edict.

(*a*) In times past, for many hundreds of years there had ever been promoted the killing of animals and the hurting of living beings, discourtesy to relatives, (and) discourtesy to Saramanas and Brahmanas.

(*b*) But now, in consequence of the practice of morality on the part of the KING DEVANAMPRIYA PRIYADARSIN, the sound of drums has become the sound of morality, showing the people representations of aerial chariots, elephant, masses of light, and other divine figures.

(*c*) Such as they had not existed before for many hundreds of years, thus there are now promoted through the instruction in morality on the part of KING DEVANAMPRIYA PRIYADARSIN, abstention from killing animals, abstention from killing (hurting) living beings, courtesy to relatives, courtesy to Brahmanas and Saramanas, obedience to mother and father, (and) to the aged.

(*d*) In this and many other ways is the practice of morality promoted.

(*e*) And this practice of morality will be ever promoted by KING DEVANAMPRIYA PRIYADARSIN.

(*f*) And also the sons, grandsons, and great grandsons of KING DEVANAMPRIYA PRIYADARSIN will ever promote this practice of morality until the æon (of destruction of the world) will instruct the people in morality, abiding by morality and by good conduct.

(*g*) For this is the best work (*viz.*) instruction in morality.

(*h*) And this practice of morality also is not (possible) for (a person) devoid of good conduct.

(*i*) Therefore promotion and not neglect of this object is meritorious.

(*j*) For the following purpose has this been written, *viz.*, in order that they should devote themselves to the promotion of this practice, and that they should not approve the neglect (of it).

(*k*) (This) conception (JNANA) was caused to be written here by KING DEVANAMPRIYA PRIYADARSIN (when he had been) ANOINTED TWELVE YEARS.

Fifth Edict.

(*a*) DEVANAMPRIYA PRIYADARSI RAYA KING speaks thus.

(*b*) It is difficult to perform virtuous deeds.

(*c*) He who starts performing virtuous deeds accomplishes something difficult.

(*d*) Now, by me many virtuous deeds have been performed.

(*e*) Therefore (among) my sons and grandsons, and (among) my descendants who shall come after them until the æon (of destruction of the world), those who will conform to this (duty) will perform good deeds.

(*f*) But he who will neglect even one (portion) of this (duty) will perform evil deeds.

(*g*) For sin is easily committed.

(*h*) Now, in times past (officers) called MAHAMATRAS of morality did not exist before. Fifth Edict.

(*i*) But MAHAMATRAS of morality were appointed by me (when I had been) ANOINTED THIRTEEN YEARS.

(*j*) These are occupied with all sects in establishing morality, and for the welfare and happiness of those who are devoted to morality (even) among the YONAS, KAMBOYAS, and GANDHARAS, among the RATHIKAS, among the PITINIKAS, and whatever (other) western borderers (of mine there are).

(*k*) They are occupied with servants and masters with Brahmanas and Ibh-yas, with the destitute, (and) with the aged, for the welfare and happiness of those who are devoted to morality, (and) in freeing (them) from desire (for wordly life).

(*l*) They are occupied in supporting prisoners (with money) in causing (their) fetters to be taken off, (and) in setting (them) free, if one has children, or is bewitched or aged respectively.

(*m*) They are occupied everywhere, here and in all the outlying towns, or in the harems of my brothers, of (my) sisters and (of) whatever other relatives (of mine there are).

(*n*) These MAHAMATRAS of morality are occupied everywhere in my dominions with those who are devoted to morality, (in order to ascertain) whether one is eager for morality, or established in morality, or furnished with gifts.

(*o*) For the following purpose has this rescript on morality been written, (*viz.*, that) it may be of long duration, and (that) my descendants may conform to it.

(*a*) KING DEVANAMPRIYA PRIYADARSIN speaks thus. Sixth Edict.

(*b*) In times past neither the disposal of affairs nor the submission of reports at any time did exist before.

(*c*) But I have made the following (arrangement).

(*d*) Reporters have to report to me the affairs of the people at any time (and) anywhere while I am eating, in the harem, in the inner apartment, at the cowpen, in the palanquin, (and) in the park.

(*e*) And everywhere I am disposing of the affairs of the people.

(*f*) And also, if in the council (of Mahamatras) a dispute arises or an amendment is moved, in connexion with any donation or proclamation which I am ordering verbally or (in connexion with) an emergent matter which has been delegated to the Mahamatras it must be reported to me immediately, anywhere, (and) at any time.

(*g*) Thus I have ordered.

(*h*) For I am never content in exerting myself and in dispatching business.

(*i*) For I consider it my duty (to promote) the welfare of my men (all).

Sixth Edict.

(*j*) And the root of that (consists) in this, (*viz.*) exertion and the dispatch of business.

(*k*) For no duty is more important than (promoting) the welfare of all men.

(*l*) And whatever I am making, (is made) in order that I may discharge the debt (which I owe) to living beings, (that) they may attain heaven in the other (world).

(*m*) For the following purpose has this (rescript on) morality been written, (*viz.*) that it may be of long duration, and (that) my sons (and) grandsons may display the same zeal for the welfare of all men.

(*n*) But it is indeed difficult to accomplish this without great zeal.

Seventh Edict.

(*a*) KING DEVANAMPRIYA PRIYADARSIN desires that all sects may reside everywhere.

(*b*) For all these desires self-control and purity of mind.

(*c*) But men possess various desires (and) various passions.

(*d*) They will fulfil either the whole or only a portion (of their duties).

(*e*) But even one who (practices) great librality, (but) does not possess self-control, purity of mind, gratitude, (and) firm devotion, is very mean.

Eighth Edict.

(*a*) In times past the DEVANAMPRIYA used to set out on so-called pleasure-tours.

(*b*) On these tours hunting and other such pleasures were enjoyed.

(*c*) Therefore tours of morality were undertaken here.

(*d*) But WHEN KING DEVANAMPRIYA PRIYADARSIN HAD BEEN ANOINTED TEN YEARS, he went out to SAMBODHI.

(*e*) On these (tours) the following takes place, *viz.*, visiting Saramanas and Brahmanas (and) making gifts (to them), visiting the aged and supporting (them) with gold, visiting the people of the country, instructing them about morality, as suitable for this (occasion).

(*f*) This second period of the reign of KING DEVANAMPRIYA PRIYADARSIN becomes a pleasure in a higher degree.

Ninth Edict.

(*a*) KING DEVANAMPRIYA PRIYADARSIN speaks thus.

(*b*) Men are practising various ceremonies during illness, at the marriage of a son or a daughter, at the birth of a child, (and) when setting out on a journey; on these and other such occasions men are practising many ceremonies.

(*c*) But in such (cases) women are practising many and various offensive and useless ceremonies.

(*d*) Now, ceremonies should certainly be practised. Ninth Edict.

(*e*) But these ceremonies bear little fruit indeed.

(*f*) But the following bears much fruit indeed, *viz.*, the practice of morality.

(*g*) Herein the following (are comprised), *viz.*, proper courtesy to slaves and servants, reverence to elders, gentleness to animals (and) liberality to Śaramanas and Brahmanas; these and other virtues are called the practice of morality.

(*h*) Therefore a father, or a son, or a brother or a master, or a friend or an acquaintance (or) even a (mere) neighbour ought to say 'This practice should be observed until the (desired) object is attained, thinking and after it is actually attained, I shall observe this again.'

(*i*) For such ceremonies are of doubtful effect.

(*j*) One may attain his object (by them), but he may not (do so).

(*k*) And they bear fruit in this world only.

(*l*) But the practice of morality is not restricted to time.

(*m*) But if one does not attain (by it) his object in this (world), then endless merit is produced in the other (world).

(*n*) But if one attains (by it) his object (in this world), the gain of both (results) arises from it; (*viz.*) the (desired) object (is attained) in this (world), and the endless merit is produced in the other (world) by that practice of morality.

(*a*) KING DEVANAMPRIYA PRIYADARSIN does not think that either glory or fame conveys much advantage, except whatener glory or fame he desires (on account of his aim) that in the present time, and in the future, men may (be induced) by him to practice obedience to morality, and they may conform to the duties of morality. Tenth Edict.

(*b*) On this (account) KING DEVANAMPRIYA PRIYADARSIN is desiring glory and fame.

(*c*) But whatever effort KING DEVANAMPRIYA PRIYADARSIN is making all that (is) only for the sake of (merit) in the other (world), (and) in order that all (men) may be free of danger.

(*d*) But the danger is this (demerit).

(*e*) But it is indeed difficult for a lowly man or for a high one to accomplish this without great zeal (and) without laying aside every other aim.

(*f*) But among these (two)....a high (person).

(*a*) KING DEVANAMPRIYA PRIYADARSIN speaks thus. Eleventh Edict.

(*b*) There is no such gift as the gift of morality, acquaintance through morality, the distribution of morality, (and) kinship through morality.

(c) Herein the following (are comprised), *viz.*, proper courtesy to slaves and servants, obedience to mother and father, liberality to friends, acquaintances and relatives, to Saramanas and Brahmanas, and abstention from killing animals.

(d) Concerning this a father, or a son, or a brother, or a master, (or) a friend, or an acquaintance, or even a (mere) neighbour ought to say: 'This is meritorious and this ought to be done.'

(e) If one is acting thus, he attains (happiness) in this world, and endless merit is produced in the other (world) by that gift of morality.

Twelfth Edict.

(a) KING DEVANAMPRIYA PRIYADARSIN is honouring all sects: both ascetics and house-holders, with gift and with honours of various kinds.

(b) But DEVANAMPRIYA DOES NOT VALUE EITHER gifts or honours so (highly) as this, *viz.*, that a promotion of the essentials of all sects should take place.

(c) But the promotion of the essentials is (possible) in many ways.

(d) But its root is this, *viz.*, guarding (one's), speech, (*i. e.*,) that neither praising one's own sect nor blaming other sects should take place on improper occasions, or (that) it should be moderate in every case.

(e) But other sects ought to be duly honoured in every way.

(f) If one is acting thus, he is promoting his own sect and is benefiting other sects as well.

(g) If one is acting otherwise than thus, he is hurting his own sect and wronging other sects.

(h) For whosoever praises his own sect (or) blames other sects,—all (this) out of pure devotion to his own sect, (*i.e.*,) with the view of glorifying his own sect,—if he is acting thus, he rather injures his own sect very severely.

(i) Therefore self-control alone is meritorious., (*i.e.*) they should both hear and obey each other's moral.

(j) For this is the desire of DEVANAMPRIYA (*viz.*) that all sects should be both full of learning and pure in doctrine.

(k) And those who are attached to their respective (sects), ought to be spoken to (as follows).

(l) DEVANAMPRIYA DOES NOT VALUE EITHER gifts or honour so (highly) as (this) (*viz.*) that the promotion of the essentials of all sects should take place.

(m) And many (officers) are occupied for this purpose, (*viz.*), the MAHAMATRAS of morality, the MAHAMATRAS controlling women, the inspectors of cowpen, and other classes of (officials).

(n) And this is the fruit of it (*viz.*), that the promotion on one's own sect takes place, and the glorification of morality.

(*a*) When KING DEVANAMPRIYA PRIYADARSIN HAD BEEN ANOINTED EIGHT YEARS, (the country of) the KALINGAS was conquered by him. Thirteenth Edict.

(*b*) One hundred and fifty thousand in number were the men who were deported thence, one hundred thousand in number were those who were slain there, and many times as many those who died.

(*c*) After that, now that (the country of) KALINGAS has been taken, DEVANAMPRIYA is (devoted) to a zealous study of morality, to the love of morality and to the instruction (of people) in morality.

(*d*) This is the repentane of DEVANAMPRIYA ON ACCOUNT OF THE CONQUEST of (the country of) KALINGAS.

(*e*) For this is considered very painful and deplorable by DEVANAMPRIYA, that, while one is conquering an unconquered (country), slaughter, death, and deportation of people (are taking place) there.

(*f*) But the following is considered even more deplorable than this by DEVANAMPRIYA.

(*g*) To the Brahmans or Saramanas, or other sects or house-holders, who are living there, (and) among whom the following are practiced: obedience to those who receive high pay, obedience to mother and father, obedience to elders, proper courtesy to friends, acquaintances, companions, relatives, slaves and to servants, (and) firm devotion,—to these then happen injury or slaughter and deportation of their beloved ones.

(*h*) Or, if there are then incurring misfortune the friends, acquaintances, companions, and relatives of those whose affection (for the latter) is undiminished, although they are (themselves) well provided for this (misfortune) as well becomes an injury to those persons to themselves.

(*i*) This is shared by all men and is considered deplorable by DEVANAMPRIYA.

(*j*) And there is no (place where men) are not indeed attached to some sect.

(*k*) Therefore even the hundredth part or the thousandth part of all those people who were slain, who died, and who were deported at that time in KALINGAS (would) now be considered very deplorable by DEVANAMPRIYA.

(*l*) And DEVANAMPRIYA thinks that even (to one) who should wrong him what can be forgiven is to be forgiven.

(*m*) And even (the inhabitants of) the forest which are (included) in the dominions of DEVANAMPRIYA, even those he pacifies (and) converts.

Thirteenth dict.

(*n*) And they are told of the power (to punish them) which DEVANAMPRIYA (proposes) inspite of (his) repentence, in order that they may be ashamed (of their crimes) and may not be killed.

(*o*) For DEVANAMPRIYA desires towards all beings abstention from hurting, self-control and impartiality in (case of) violence.

(*p*) And this conquest is considered the principal one by DEVANAMPRIYA, *viz.*, the conquest by morality.

(*q*) And this (conquest) has been won repeatedly by DEVANAMPRIYA both here and among all (his) borderers, even as far as at (the distance of) six hundred YOJANAS, where the YONA KING named ANTIYOKA (is ruling), and beyond this ANTIYOKA, where FOUR-KINGS (are ruling), *viz.*, the king TURAMAYS, (the king) named ANTIKINI, (the king) named MAKA, (and the king) named ALIKASUDARA, and towards the south, (where) the CHODAS and PANDYAS (are ruling), as far as TAMRAPARNI.

(*r*) Likewise here in the king's territory, among the YONAS and KAMBOYAS, among the NABHAKAS and NABHITIS, among the BHOJAS and PATINIKAS, among the ANDHRAS and PALIDAS,—everything and every people are conform to DEVANAMPRIYA'S instruction in morality.

(*s*) Even those to whom the anvoys of DEVANAMPRIYA do not go, having heard of the duties of morality, the ordinances, (and) the instruction in morality of DEVANMAPRIYA are conforming to morality and will conform to it.

(*t*) This conquest, which has been won by this everywhere,—a conquest (won) everywhere (and) repeatedly,—causes the feelings of satisfaction.

(*u*) Satisfaction has been obtained (by me) at the conquest by morality.

(*v*) But this satisfaction is indeed of little (consequence).

(*w*) DEVANAMPRIYA thinks that only the fruits in the other (world) are of great (value).

(*x*) And for the following purpose has this rescript on morality been written, (*viz.*) in order that the sons (and) great-grandsons (who) may be (born) to me, should not think that a fresh conquest ought to be made, (that) if a conquest does please them, they should take pleasure in mercy and light punishments, and (that) they should regard the conquest by morality as the only true conquest.

(*y*) This (conquest bears fruit) in this world (and) in the other.

(*z*) And let there be (to them) pleasure in abandonment of all (other aims), which is pleasure in morality.

(*a*) For this (bears fruit) in this world (and) in the other world.

Fourteenth Edict.

(*a*) These rescripts on morality have been caused to be written by KING DEVANAMPRIYA PRIYADARSIN either in an abridged (form) or at full length.

(*b*) For the whole was not suitable everywhere.

(*c*) For (my) dominions are wide, and much has been written, and I shall cause still more to be written.

(*d*) But (some) of this has been stated again and again because of the charm of certain topics, (and) in order that man should act accordingly.

(*e*) But some of this may have been written incompletely, either on account of the locality, or because (my) motive was not liked, or by the fault of the writer.

APPENDIX No. IV.

The History of Gandhara.

THE SUBJECT OF A LECTURE GIVEN BY MR. HARGEAVES, DIRECTOR-GENERAL OF ARCHAEOLOGY IN INDIA, TO THE OFFICERS OF THE GUIDES-AT MARDAN :—

The Græco-Buddhist sculptures of which you possess so fine a selection, are not the earliest Indian Buddhist sculptures, but they are of very special interest not only on account of their strongly marked Hellenistic character and artistic merit but because it is in these that the first representations of the Buddha are found.

In the earlier Buddhist sculptures (dating from about 250 B. C.) which illustrate events in the life of the Buddha the Master himself is never represented. His riderless horse depicts his flight from the palace, an empty throne by a tree his enlightenment and so on but the Buddha himself never appears.

It was not until the rise of the school of Gandhara that the image of the Buddha was evolved and the Buddha image may be considered as the trade-mark of this school.

These sculptures are found in a comparatively limited area of which the Peshawar District is the centre. As the ancient name of this region was Gandhara these sculptures are often designated Gandhar sculptures.

M. Foucher the greatest authority on these sculptures writes apropos of the Buddha image.

> "Let me lead you to the little garrison town of Hoti Mardan. There in the hospitable mess of the Corps of Guides I will show you againts the wall of the dining room—the most beautiful and probably the most ancient Buddha I have ever seen."

That is, a Buddha image such as the one before you is the protype of all the Buddha images in the world, whether authentic images originating in the Far East, Java, Burma, Ceylon or Tibet or fabricated in the workshops of England, Germany or America.

That it is a Buddha image is certain. One glance at the monastic robe, the mole between the eyes, the distended lobes of the ears, are sufficient to prove it. It is the image of an Indian religious teacher. Equally the halo, the wavy hair, the straight profile, the classic cut of the eyes, the curve of the lip and, above all, the supple and deep folds of the drapery, all mark it as the work of an artist trained in some Greek studio. In short, we have an image of unusual and hybrid character—Indian in form—Greek in execution and requiring for its adequate description an equally hybrid designation, Græco-Buddhist.

Our endeavour, therefore, will be to trace the time, place and occasion when these two elements, Buddhism and Greek Art could first have met in circumstances favourable to their fusion.

But let me first recall the main points, of the life of the Buddha. The son of a noble of the Sakya race he was born in the sixth century before our era near the Himalayan foot-hills of northern Bihar. When thirty years old he abandoned his parents, wife and child to become a religious mendicant. After six years of useless austerities he discovered at the foot of the *Pipal* tree of Buddh Gaya, the secret of the evils of existence and for more than forty years preached in the middle part of the Ganges basin his doctrines of

salvation by the suppression of desire. He died about 483 B. C. and was cremated. His ashes even then considered as sacred relics were enshrined in eight tumuli or stupas. The majority of the sculptures in your mess formerly decorated small stupas or chapels of some of the thousand religious establishments of which, it is said, Gandhara once boasted. The teachings of the Buddha are still followed by millions in the Far East, Burma, Tibet and Ceylon but Buddhism is almost extinct in India. The Buddha in all his wanderings never travelled west of the United Provinces so we have yet to trace the coming of Buddhism to Gandhara.

The History of Gandhara.

Now Gandhara in ancient times was not considered as part of India, India proper beginning on the other side of the Indus. Gandhara formed part of the early Persian Empire and was said to have been conquered in the reign of Cyrus. In the Behistun inscription of Darius, the date of which is about 516 B. C. the Gandharians appear among the subject people and distinct from the Indian, *i.e.*, the people of the Indus Valley referred to in another inscription of Darius. In the wars between Persia and Greece a Gandharan contingent armed with bows of reed and short spears formed part of the Persian forces. As these are specially mentioned by Herodotus they may have been a corps d'elite—perhaps even the prototype of your own unit.

On the failure of the Persian efforts and how later Alexander of Macedon overthrew the Persian monarchy, secured the throne and then advanced eastwards to obtain possession of the Indian portions of the Persian Empire, I need not dwell; but it cannot be too strongly emphasized that Alexander's stay in India was short being only two years and three months from his entry into the Kabul Valley to his departure from Sind in 325 B. C. His pre-occupations must have been those of a military commander in a hostile country, and as soldiers you can realize better than most how his military duties must have fully occupied his attention. He left some garrisons in India but generally the conquered or submissive local rulers were confirmed in their kingdoms as his satraps. With his death at Persepolis in 323 B. C. Macedonian rule ceased in India and by 317 B. C. the last Greek garrison had departed.

As Buddhism had not then reached Gandhara it is plain that these Græco-Buddhist sculptures cannot be assigned to the time of Alexander.

Alexander's death was followed by a long struggle between his generals. The eastern portion of the empire which, in theory included the Indian dominions fell eventually to Seleucus Nikator who in 312 B. C. founded the dynasty known as the Seleucid kings of Syria. But when Seleucus emulating Alexander attempted to invade India he was checked by an Indian ruler Chandragupta Maurya. Political relations between the two were settled by a treaty which gave Gandhara to the Mauryan ruler whose capital was at Pataliputra, the modern Patna. Thus Gandhara for the first time now became part of an Indian Empire.

The grandson of this Chandragupta was Asoka whose fame rests on the position he held as the great patron of Buddhism. Full of zeal he sent missionaries not only to all parts of India but to five contemporary Greek kings whose names are recorded on the rock inscription at Shahbaz Garhi. The Singhalese chronicle, the Mahavamsa, records the name of the apostle Madhyantika, who sent by Asoka, converted the people of Gandhara and Kashmir. Buddhism, therefore, reached Gandhara about 256 B. C. some seventy years after Alexander's visit.

The History of Gandhara.

It will be recalled that the Seleucid empire with its Hellenic culture extended to the Hindu Kush. About 250 B. C. two parts of this empire became independent kingdoms, namely Bactria under Diodotus and Parthia under Arsaces. Parthia grew gradually at the expense of Syria and lasted until 226 A. D. and in the reign of Mithradates I 171-138 B. C. extended as far as the Indus, which once more became the dividing line between Western Asia and India.

Bactria, the region of N. W. Afghanistan—the present Balkh preserves the name—was a stronghold of Hellenic civilization. The rulers were a military aristocracy, thoroughly Greek in sentiment and religion, ruling over a subject people. The house of the founder of this kingdom, Diodotus, was deposed by one Euthydemus, whose son Demetrius carried his arms across the Hindu Kush and conquered not only the Kabul Valley but also Gandhara and part of the Punjab.

The family of Demetrius was driven out of its possessions in Bactria, the Kabul Valley and Gandhara by Eucratides and subsequently its chief power lay in the eastern Punjab. Greek princes of the house of Eucratides continued to rule until c. 135 B. C. when they were driven out of Bactria by the Sakas, a Scythian tribe from central Asia. They were deprived of Gandhara by these same Sakas about 100 B. C. but continued to rule in the Kabul Valley until about 25 B. C. when Hermæus, the last Greek prince, was succeeded by the Kushans—a branch of the Yeuh-chi, another Scythian tribe. Thus for a hundred years Greek kings ruled in Gandhara, and in the Kabul Valley for seventy-five years more. From coins we know the names of 35 kings and 2 queens all bearing purely Greek names who ruled in the Punjab and North-West India but we possess practically no other information concerning them.

As we have now in Gandhara Greek civilization and Buddhist religion is it to this period we should assign the rise of this school of art and the origin of the Buddha image ? If we examine their coins, however, we find only Greek gods and goddesses occupying the place of honour on the reverse and we have to await the coming of a more barbarous people before we find the Buddha appearing on a coin.

We have already mentioned that the same Sakas who drove the Greeks out of Bactria in 135 B. C. occupied Gandhara about 100 B. C. These were themselves driven out by the Yeuh-chi another similar race from north-west China. The passes of the Hindu Kush being closed to them they appear to have travelled by way of Seistan (Sakasthana) into the Indus Valley. In so doing they came into contact with an eastern branch of the Parthians who are known as the Pahlavas and whose rulers bear Parthian names.

Both Sakas and Pahlavas ruled in North-West India and coins of the Saka rulers Maues, Azes and Azilises are frequently recovered at Taxila. An inscription of a Pahlava ruler Gondapharnes, said to have come from Takhti Bahi, and dated in the year 103 of an unknown era is in the Lahore Museum.

But Gandhara had not yet come to the end of its invasions. The Yueh-chi who had driven the Sakas from Bactria were sufficiently powerful to force the passes of the Hindu Kush and to conquer about 25 B. C. the Kabul Valley and to overthrow Hermæus the last ruler of the house of Eucratides. The principal tribe of the Yueh-chi were the Kushans and their ruler extended

his conquests to Gandhara and his successors to the Punjab and even into the basin of the Ganges. **The History of Gandhara.**

Now it is on a coin of Kanishka, the greatest of these Kushan rulers that we first find an image of the Buddha bearing his name in the Greek characters. The date of Kanishka is uncertain, some dating him about 78 A. D., others 125 A. D.

Are we then to assume that the Buddha image, the distinguishing feature of the Gandhara sculptures is to be assigned to a period when Greek power had passed away ? It is unlikely that the image of Buddha as it appears on the coins, is the first created and, moreover, we have a relic casket of Kanishka from which it is clear that by his time the Buddha figure had already become conventionalized. It is, therefore, certain that the school took its rise some considerable time *before* Kanishka and in the 1st century before our era when Hellenistic art had become part of the culture of Gandhara and when the invaders themselves had been influenced by Buddhist religion. But even if it be accepted that the school took its rise in the first century B. C. why should not this art have had its birth to the north in Bactria where Greek culture existed from 312 B. C. or to the south across the Indus at Taxila where Indo-Greek kings ruled from the time of Demetrius *c.* 195 B. C. ? While Bactria was Hellenized Buddhism however, does not seem to have crossed the Hindu Kush until two centuries later and excavations at Balkh have yielded no early images and last, but not least,the grey schist of these sculptures is not found on the alluvial plains of the Oxus.

The probabilities of the trans-Indus Taxila having been the birthplace of this art are certainly greater as there both Buddhism and Hellenic culture had existed since the early part of the 2nd century B. C. Excavations for fourteen years at that site have, however, yielded comparatively few stone sculptures and these are obviously importations from Gandhara. On the other hand from the Peshawar Valley and Swat tens of thousands of culptures have been recovered and it is the hills of this area which yield the characteristic stone in which these images and reliefs are worked. It is, therefore, with truth that these are designated Gandhara sculptures.

Though it be agreed that this art had its birth in Gandhara early in the 1st century before our era we have yet to consider how the image of the Buddha might have been called into being. On one hand is required some Buddhist wishing for a representation of the Buddha, on the other some artist acquainted with conventions of the studios of Greece. An Indian Buddhist could hardly feel the want of images which he had never known, but a Greek accustomed to representations of the gods of Olympus would, when converted to Buddhism experience that need and could, moreover, better explain to the artist possibly unfamiliar with Buddhism, his wishes and desires. The artist took as his type the Greek Apollo modifying it to suit, as he thought Indian conditions.

But this Buddha image, destined to become Asia's greatest artistic success must at first have shocked the orthodox as it is not in keeping with early Buddhist tradition. All the Buddhist texts agree that the first thing the Buddha did on leaving home was to cut off his hair like other Indian religious mendicants. Yet no Gandhara image of the Buddha is known with shaven head though his monks are always so represented in the sculptures and the

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artists must have had daily before their eyes the bare-headed and shaven *bhikshu* ! This is a proof if further proof be needed—that the Buddha image was evolved by one better acquainted with Greek art than Buddhist tradition, and more careful of æsthetics than orthodoxy.

The reliefs which adorn your mess deal principally with incidents of the life of the Buddha and form part of an illustrated biography. Some have not yet been identified but

(1) The interpretation of Maya's dream.

(2) Birth of the Buddha.

(3) The Seven steps of the Bodhisattva.

(4) Bath of the Bodhisattva.

(5) Meeting of Buddha with a Brahman hermit.

(6) The death of the Buddha, etc.

are readily recognizable.

The very fine image in the ante-room is very appropriately a member of your mess as he is Panchika, the *sanapati*, *i.e.*, Commander-in-Chief of Kubera, the guardian of the northern quarter. Panchika usually carries a spear as a mark of his office but it must be confessed his appearance is not very warlike. But he is also looked upon the genius of riches and depicted carrying a purse in one hand and this may account for his bania-like appearance.

HISTORY OF GANDHARA.

The History of Gandhara.

		B. C.
1.	Birth of Siddhartha Gautama—founder of Buddhism ..	563 *c*
2.	Death of Siddhartha Gautama—founder of Buddhism ..	483
3.	Gandhara part of Persian Empire	558-331
4.	Alexander invades Gandhara	326
5.	Death of Alexander	323
6.	Alexander's last garrison leave India	317
7.	Seleucus, successor of Alexander in Western Asia checked in India by Chandragupta Maurya. Gandhara becomes part of Mauryan Empire	305
8.	Asoka Maurya sends Buddhist Missionaries to Gandhara. His inscription at Shahbaz Garhi..	256 *c*
9.	Bactria becomes independent under Diodotus	250 *c*
10.	Demetrius of Bactria conquers the Kabul Valley, Gandhara and the Punjab	200 *c*
11.	Heliocles, king of Bactria driven across the Hindu Kush by the Sakas	135
12.	Sakas invade North-West India and later obtain possession of Gandhara	100 *c*
13.	A Pahlava dynasty ruling in North-West India ..	50 *c*
14.	Conquest of the Kabul Valley by the Kushans and extinction of Greek rule north of the Indus	25 *c*
		A. D.
15.	Gondopharnes, Pahlava king ruling in Gandhara. Takht-i-Bahi inscription of year 103	21-50
16.	Kushan power extended over North-West India ..	50
17.	Kanishka, Kushan King, Græco-Buddhist art seems to have flourished greatly in his reign as a result probably of his conversion to Buddhism. Buddha image first appears on his coins	75 (?)

GRAECO-BUDDHIST OR GANDHARA SCULPTURES.

The History of Gandhara.

1. They are not the oldest Buddhist sculptures in India as the earliest Gandhara sculptures date from 1st century B. C.

2. They are of special interest on account of—

(*a*) Artistic merit.

(*b*) Marked Hellenistic character.

(*c*) First representation of the Buddha.

3. The images are principally of—

(*a*) Buddha.

(*b*) Bodhisattvas.

(*c*) The God of Wealth, *Panchika*.

(*d*) The Goddess of Fertility, *Hariti*.

A few statues of monks and laics are known but are rare.

4. The reliefs generally depict scenes from the life of the Buddha or incidents drawn from the stories of his supposed previous existences (*jatakas*). Others are decorative in character and many show the Buddha between two or more adoring figures.

5. Archæologically these sculptures are of particular value as they throw light on the architecture, dress, jewellery, mode of life, customs, furniture, utensils, musical instruments, conveyances, etc., etc., of the period.

6. This school of Gandhara sculpture flourished from about the 1st century B. C. to 3rd century A. D. but continued with diminished vigour until the 6th century A. D. It influenced the art of not only all India but every part of the Buddhist world, Tibet, Ceylon, Burma, Siam, Java, as well as Central Asia, China, Korea and Japan and produced Asia's greatest artistic success, *i.e.*, the Buddha image.